

Zion's Herald.

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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

At St. Paul, on Friday, Attorney-General Childs rendered an opinion by which the Duluth & Iron Range Railroad Company comes into possession of a land grant of 200,000 acres of pine and mineral lands, valued at several millions. The State auditor doubts the rightfulness of the claim, and the case will be contested in the Federal courts.

The cloudburst over Silver City, New Mexico, last week was one of the severest on record. The river of the sky was turned into the streets, and the city was wiped completely out in twenty minutes. Not a house was left. The largest hotel in the Territory, with several great business blocks and the telegraph lines, were carried away in the flood. Though no loss of life ensued, the destruction of property was complete.

Infant insurance in England and France, according to the report of our consul at Havre to the State Department, has become an extensive and dangerous practice. The business is a strong temptation to infanticide. Malnutrition and suffocation are the leading methods employed for the destruction of children. More than 30 per cent. of the accidental deaths among children are said to be brought about in these ways.

The Dutch have always liked America, and early tried planting here. The conquest of New Netherlands did not altogether put them out of conceit with our country. A committee, composed of F. Beijensens and C. W. Vanderhoogt, has been prospecting in Maryland for the site of a new colony, and has finally decided to locate on the Nanticoke River in the upper part of Dorchester County. The colony will number 500 native Hollanders. The agents of the colony have the option of 10,000 acres. If the first colonists are pleased, large re-enforcements will follow. The Dutch, with their intelligence and economical and industrious habits, make good American citizens and prosperous men of business.

The constant importation from abroad of jail birds and dependents is rapidly swelling, in all the States, the roll of paupers and prisoners. In his report to the Prison Association, just rendered, Warren F. Spaulding states that in Massachusetts on the first of July the number of the imprisoned (7,178) was greater than at any former period. Ten years ago it was 4,346. The increase during this time has been steady as well as rapid, each year showing a considerable augmentation of the number. The principal gains were at Ipswich, Dedham, Cambridge, Worcester and Suffolk jails. In Suffolk jail there are 63 more than a year ago. Last year there were 671 in the State Prison; now there are 702. The number of male prisoners has increased much more rapidly than that of the female. Large expense must soon be incurred by the State to meet this increase.

John Harvard Bryant, the surviving brother of the late William Cullen Bryant, and who inherits a fair share of the poetic taste in the family, was tendered a banquet, July 23, his 89th birthday. He early removed to Putnam County, Illinois, where he is held in high honor, serving several years as a magistrate and as one of Abraham Lincoln's Internal Revenue collectors. He read a poem last year at the Bryant celebration in Cummington. At the banquet 108 relatives were in attendance. The old Bryant home,

where the festivities were held, is a log cabin erected by Mr. Bryant with his own hands in 1834. His address of welcome was responded to by Rev. G. H. Putnam. The occasion proved to be one of rare interest.

The International Geographical Congress met at the Imperial Institute in London on Friday last. The American delegates include G. G. Hubbard, president of the National Geographical Society; Cyrus C. Adams, Gen. A. W. Greeley, W. T. Harris, W. W. Rockhill, W. C. Whittemore, Prof. Wm. Liffey, Jr., John E. Hudson, Paul B. Du Chaillu, Lieutenant-Commander W. S. Cowles, C. S. Noyes, Judge Charles P. Daly, president of the American Geographical Society, Miss E. R. Scidmore, and Miss Arleen Bell. A great terrestrial map was proposed by the last Congress, and the French delegates are authorized to accept the Greenwich standard meridian on condition that the metric system be used in the preparation of the map. The map is to cover the whole world, with sixteen statute miles to an inch.

As we go to press, the colored women are holding their first National Council in Berkeley Hall, this city. Delegates are present from clubs in Washington, D. C., Florida, Illinois, Alabama, California, New York, and many other States. The attendance upon the sessions is large, and the proceedings are interesting, thoughtful and pertinent. The Council is highly complimentary to the intelligence of these colored representatives. Miss Ella L. Smith, of Newport, R. I., an A. M. and A. B. at Wellesley, delivered an able address on "Woman and the Higher Education," in which she is reported to have given utterance to this wise declaration: "We learn much today through the efforts of a certain monstrosity called 'the new woman.' We willingly leave her to those who have discovered her, but when she is represented as a product of the woman's college, we decidedly object."

Rev. Edward Beecher, D. D., the greatest scholar in an illustrious family, was born in East Hampton, L. I., Aug. 23, 1803, and died in Brooklyn, N. Y., July 25, at the advanced age of nearly 92 years. As preacher, educator and author, he had a long and honorable career. Graduating at Yale in 1822, he studied theology at Andover and Yale, where he became tutor in 1825. From 1826 to 1830 he was pastor of Park Street Church, Boston. In 1830 he became president of Illinois College at Jacksonville. In 1844 he was settled over Salem St. Church, Boston, and in 1855 he became pastor at Galesburg, Ill. For some years he was professor of Exegetical Theology in the Chicago Theological Seminary. Though eccentric in his theological views, Dr. Beecher was a profound scholar and an able, though not a popular, preacher. He wrote on "Baptism," "The Conflict of Ages," "The Concord of Ages," "The Papal Conspiracy," and "History of Opinions on the Scripture Doctrine of Future Retribution." In 1889 he had his leg crushed, and, to the surprise of the physicians, he survived its amputation at the Methodist Episcopal Hospital. He leaves a widow and two sons — Rev. Fred. W. Beecher, of Angelica, N. Y., and Eugene F. Beecher, of Brooklyn, N. Y.

Death of the Millionaire Expressman.

Benjamin P. Cheney, the pioneer expressman, the railroad magnate and the typical New Englander, was born in Hillsboro, N. H., in 1815, and died at his home in Wellesley, July 23. This remarkable man carved his own fortune, and contrived, amid marked revolutions in business, to mount from the lower to the topmost rounds of the business ladder. Like most successful men, he began in small way as a stage-driver, and came at length to own the little New Hampshire line. The disappearance of the stage-coach left many men stranded, but Mr. Cheney, instead of abandoning his parcels, took them on board the train and built the business into larger proportions. In his stage express he ant-

dated Harnden, who began in 1839 and died in 1844. Alvin Adams began a forty years' career in 1840, while Mr. Cheney kept on in his little country line (begun in 1838) until, in 1842, he united with Nathaniel White and William Walker in establishing Cheney & Co.'s Express, running from Boston to Montreal. The Adams Express soon followed to New York. The work of Mr. Cheney and his company went quietly on for many years, and at the consolidation into the American Express Company some dozen years ago Mr. Cheney found his company the heaviest in the combination. Meantime he had interested himself in railroads. Through both departments of business he became a many-time millionaire, adding another notable example to New England's long list of self-made men.

Indian Outbreak.

For some days there have been reports of serious disturbances among the Indians on the borders of Wyoming and Idaho. The trouble originated with the hunters among the Bannocks, a small tribe on the reservation at Fort Hall. As they live largely by the chase, they are guaranteed the right to hunt on the reservations, but are not allowed to needlessly destroy the game. This indefinite rule is naturally the occasion of misunderstandings. In some dispute about the matter, a settler, with his wife and child, was killed. The whites rallied in revenge, and six Bannock braves perished. The slaughter roused the tribe to fury, when the warriors began to ravage the regions of the upper Snake and its tributaries in the edge of Wyoming. The authorities were unable to restrain the fury of the Bannocks, or to induce them to return to the reservation. These acts of lawlessness have aroused all the tribes in the vicinity. The Shoshones on the Wind River reservation in Wyoming have broken from authority and joined the Bannocks in their depredations. The two tribes are possibly able to muster 1,000 warriors, who can probably be restrained only by the use of the military. There was no massacre by the Indians at Jackson's Hole, as was reported. A sufficient force of United States troops has been concentrated near the scene of the trouble to protect the settlers if the Indians should be moved to retaliation for what they have already suffered. It is evidently a fresh instance in which the settlers, by their disregard and violation of the rights of the Indians, have provoked unnecessary hostilities.

Negro Colonization.

Colonization requires intelligence, judgment, tact and pluck. The attempts of fanaticism and ignorance have generally proved failures. The early New England colonies contained many resolute and shrewd men; they knew what to do, and dared to do it. The average Negro can hardly make a success of colonization in this generation. Though he has proved a failure in Liberia, optimistic people think he can succeed in tropical America. A recent experiment in that direction in Bolson de Mapimi, Mexico, teaches the opposite. The place is a paradise, being a vast plain, the bed of an ancient lake, diversified with low sierras, and containing a population of 7,000 inhabitants distributed into ten villages. The land is 4,000 feet above the sea, and dependent for water on 500 miles of irrigating ditches. The soil is rich and produces fabulous crops of corn, wheat and cotton. On a tract of from 50,000 to 150,000 acres of this rich alluvial land, the owners concluded to plant a Negro colony of 5,000. The mulatto contractor engaged in the cotton States 1,000 persons and actually took 730 to Mexico as a beginning. The cotton was already planted, and the fields were ready for work. The conditions seem all to have been favorable for a successful experiment. One-half the proceeds were to go to the cultivators. At the outset all went on well. The Negroes admitted they had never had so good a chance in the States. But trouble soon began, and did

not end. They feared they had been entrapped and were guarded, and would not be allowed to return; the wheat grits were too coarse; the bacon was short; and the soil would not grow crops without rain. They began to pray for rain. Some of the hot heads got to quarreling and fighting among themselves, and proposed that they all fly across the desert to Texas. The whole colony became demoralized, and the managers were obliged to shut up, for a time, the ring-leaders. As a result, the 5,000 never went to Mexico, and the 730 who did go turned out to be a complete failure. The Negro colony became a dead loss. They never raised a crop. Though the personnel of the colony may have been below the average, the experiment shows the difficulty of Negro colonization.

The Cuban Revolt.

The Cuban revolt has become chronic and widespread, and the opinion is rapidly gaining ground that without heavy reinforcements from Spain the cause of the government will be lost. The action at Bayamo proves to have been a victory for the patriots. Its significance is seen in the defeat of Campos, the renowned leader on the government side. If the royal leader is beaten at his own game, it is supposed the cause he represents must be in a desperate condition. The stress of the situation may be judged by the report of the Spanish officials and the elaborate strategy of Campos himself. Meantime, the hope of the authorities lies in promised reinforcements. The Spanish Government will dispatch, by the 15th of August, 25,000 infantry, 1,250 cavalry, 1,200 artillery, and 1,000 engineers. If the troops get along in time, there would seem to be no reasonable doubt of the early suppression of the rebellion. But the slowness of Spain is to be taken into the account. The promise of 25,000 soldiers is much easier than their equipment and actual transfer for three thousand miles over the Atlantic. The home government is gradually rousing to the gravity of the situation.

Archaeological Schools at Athens.

In the city of Athens are located no less than five schools for the exploration and study of Grecian antiquities, supported respectively by the French, the Germans, the Americans, the English, and the Greeks themselves. These schools are designed to complete the education of Greek scholars by the study of Hellenic thought and genius amid the topographical and architectural conditions in which they were developed, and to direct in the excavations to uncover additional remains of Grecian art and civilization. The prosecution of these purposes requires a considerable annual expenditure of money. The French school seems to be best furnished with financial resources, having an annual revenue of \$15,000. The German school has \$12,000, and the American \$10,000. It is a curious fact that the English school, supported by a cosmopolitan nation whose scholars have had part in nearly all the excavations of the world, has the smallest financial support of any. The British school last year had an income of less than \$2,500. Outside the regular revenues, the French and German schools have been favored with large grants to promote special explorations. On the explorations at Delos the French Chambers have expended, in the aggregate, \$145,000; while the Germans have expended on the excavations at Olympia \$200,000, with superb results. The Americans, with very much smaller financial resources, have done commendable work at Plataea, Argos, Sikyon, Sparta, Icaria, and during the past year at the Hermeum, and at Eretria in Euboea. The British school, on the other hand, has had no funds for the work of exploration. But the English leaders have determined to improve their record. A meeting was recently called in London by the Prince of Wales to increase the funds of the English school, which resulted favorably. An annual government grant of \$2,500 was announced, and an annual subscription of \$1,170 was taken, with donations amounting to \$2,050, the whole furnishing the school with funds sufficient to begin respectfully the work of exploration. The regular revenue of the British school will, by this effort, be placed on an equal footing with that of France. By the combined efforts of these schools the explorations in the old Greek territory may be expected to go forward with greater vigor and with even better results than in the past.

Our Contributors.

NEW YORK LETTER.

Rev. Richard Wheatley, D. D.

ONE of the principal figures in the torrid heats of the metropolis is

Bishop H. C. Potter.

of the Protestant Episcopal Church. At least the newspapers, and especially the *Tribune*, exhibit him as one of the principal figures. And this because he has exchanged for a time his Washington Square home for No. 130 Stanton Street, in order to acquaint himself as the head of his diocese with the round of daily duties familiar to the local Protestant Episcopal minister — "priest," Bishop Potter calls him — in charge. These duties involve the supervision of a number of charities to which time and attention are principally devoted. The worthy prelate might be in Europe, or in the mountains, or at the fashionable seaside resorts, or at Saratoga; but there he is at the present writing, sleeping o' nights in a small and plain room near his study, breakfasting at 7 A. M., and repairing to the study or office — of which the *Tribune* presents a picture in which the occupant wears an aspect of conscious dignity and power, blended with cool and critical complacency and readiness for prompt dispatch of business — at 8 o'clock, when he receives visitors. These are a polyglottal, miscellaneous lot, consisting of professional beggars, worthy poor, heads of charity organizations, friends who come to make congratulatory calls, and curious folk who want to see how a real live Bishop — with a big B — looks. At 10 o'clock he enters on pastoral work, investigates applicants for charity, calls on the sick, and does the work of an ordinary minister. During the day his purely episcopal duties are discharged at the See House. At 7.30 P. M. he is again in the small study, receiving visitors and guiding the work of the mission. This necessitates thought, if not anxious care; for it includes a young men's club, the Girls' Friendly, the Working Girls' Club, and the King's Daughters' Circles, which gather at the Community House in Essex Street. Then there is a dispensary, a company of Cathedral Cadets, and other organizations which need the pastor's attention. The Bishop also reads prayers, preaches, makes addresses, and fills up the whole day and evening with various works of usefulness.

Considering the whole matter from a Christly standpoint, there is nothing in all this to call for special comment or special praise. It is just what the Great Shepherd assigns as the work of some of His subordinates. They would sadly fail in duty if lacking in faithfulness. And this is just the view of Bishop Potter. The mission is part of the great Cathedral scheme — the attempt to revive the organization, activities and usefulness of cathedrals in their best and palmiest days. He doesn't wish the newspaper to blow about it. He says: "Rev. Francis R. Bateman is away on his vacation [which he must have earned and needed], and some one must attend to his duties. So I have come here, and I simply do for Mr. Bateman what he would do for me if it were in his power. There is nothing in it, and it should cause no discussion or comment."

It does, however, cause discussion and comment; and there is a good deal in it — whatever the chief figure may say. With Bishop Potter's Anglican opinions we have no sympathy, nor the slightest belief in any other "historic episcopate" than that consisting of spiritual, qualified men, called by the Holy Spirit to the oversight of Christ's flock and accepted in that capacity by the flock. The historic episcopate includes pastors and teachers of all Christian denominations, and in the oneness of their commission lies one proof of the unity of Christ's Church. Denominational affiliation is often the effect of inheritance, of temperament, of conviction — sometimes of selfishness. Bishop Potter has just ordained an ex-METHODIST Episcopal minister. To his own Master standeth or falleth. The Protestant Episcopal Church in New York, with its inherited and communicant wealth, aristocratic traditions, social standing and esthetic system of worship, possesses strong attractions, and especially to those of declining spirituality in other churches, and to all who desire a form of religion without the power.

We do not for a moment mean to intimate that no Protestant Episcopalian — or Anglican Catholic, as many entitle themselves — have the power as well as the form of godliness. Many of them have both. But while this must be admitted, and joy-

fully admitted, what has just been stated is none the less true. The observance of Lent, as if that were Scripturally ordained — which it is not — is in itself confession of the fact. The spectacular aestheticism of the marriage ceremony in the Protestant Episcopal Church, the junction of a splendid ritualism with an equally gorgeous worldliness, the exclusivism of many of its clergy, and the segregativeness of its wealthy and fashionable communicants, all draw from the surface of evangelical denominations, and even from the Hebrews. Yet it numbers only about one-tenth the aggregate of American Methodists. It grows chiefly by the adoption of seceders from other communions. Souls longing for the life and liberty of the children of God pass quietly from it into evangelical denominations. Numerically and spiritually Methodism loses nothing by contact with it. That it grows in the grace of applied Christian spirit and ethics — even in spots — is matter of evangelical rejoicing. Bishop Potter and his "priests" have our best wishes and prayers for the success of such application. He will know from experience what the need demands, and will all the more wisely sympathize with and succor his subordinates in the plain, prosaic, and yet by no means uninteresting, work to be done in the city, and especially in its eastern portions. In this, as in some other respects, he is a pattern to all bishops — whether their titular designation begins with a big B or a little one.

Stanton Street is in a part of New York less familiar to many of its citizens than Piccadilly or the Rue de Rivoli. It is

An American Reproduction of the Judenschatz of Prague.

or the old part of Odessa, or the ancient Judengasse of Frankfort-am-Main. Its business signs are in Hebrew characters, its books from circulating libraries contain bad German in Hebrew letters, its six daily papers are printed with like types. Russian Jews preponderate, Italians abound, Germans are comparatively few, and Americans are most conspicuous because of their absence. Single blocks of buildings shelter from 2,000 to 2,400 people each. One square mile houses 350,000 souls. It is the most densely populated spot on earth. No wonder that reeking dirt is there, that men are careworn and women haggard. Toil, poverty, wretchedness, are chronic and usually hopeless. It cannot be said that the children are joyless. Nothing can repress or depress the spirits of those who dance in the streets to the sounds of the hand-organ. Their elasticity and frequent sunniness is a prophecy of better times for themselves and their children in this land of equal rights for all. Bishop Potter says that he enjoys his stay and his work, that in watching the *al fresco* scenes he has failed to find anything bad, and that the people are not nearly so bad as they are represented. His mission, or rather Mr. Bateman's, gathers in German Lutherans, a few Italians, "and only a very small sprinkling of persons of Jewish origin."

What Messrs. Potter and Bateman are doing with newspaper *élat*, aided by the contributions of an enormously wealthy church, Methodists, Presbyterians, Baptists, and Congregationalists are doing, and doing quite as effectively, and in some instances more efficiently, with precious little newspaper notoriety, and with exchequers not only depleted to exhaustion, but in actual debt. The Salvation Army is doing heroic work in such localities, and that with the conviction common to all evangelical toilers that if they only succeed in implanting the seeds of living Christian faith in any heart, those seeds will burst out into a life of sobriety, industry, frugality, accumulation, and social ascension. The many missions of the New York City Church Extension and Missionary Society — including the Madison Street work under Revs. A. C. Gaklein and E. L. Stroeter among God's ancient people — are crowning their work with achievements whose power and glory cannot be measured by extant results in their several localities, for the simple and sufficient reason that most of the redeemed and strengthened remove to better neighborhoods, where better habits and richer rewards of labor enable them to live in better style.

All are indispensable — historically episcopal bishops, fervent Methodist preachers, and Salvation Army lasses. These will raise the social edifice, not by ridge-pole or eaves of its roof, but by putting strong hands under the mudsills. Only thus, under God, can it be lifted out of the mire and set on the rock of righteousness.

St. Paul's congregation have laid the foundation stone of their new, spacious, and elegant church building. May the top-

stone thereof be brought on with joy and shouts of, "Grace, grace unto it!"

Methodists of New York and elsewhere are now largely at Chautauquas, summer schools, Ocean Groves, and camp-meetings, whereof representatives will write fully and frequently.

Irvington-on-Hudson.

CHAUTAUQUA IN SWITZERLAND

Rev. James T. Docking, Ph. D.

IMMEDIATELY after the close of the great International Convention of the World's Woman's Christian Temperance Union in London, the Americans left London for Grindelwald.

This delightful valley has been rendered famous by Dr. Lunn during the last four years through the important ecclesiastical gatherings which he has summoned there. It was in the autumn of 1891 that Dr. Lunn first contemplated forming a Reunion Touring Party. During his residence in Dublin University he had been a member of a small club called the "Contemporary," limited to fifty members, which represented every shade of political opinion, and which met every Saturday evening to discuss the political developments of the week. When I say that the members included men so different in their views as Mr. T. W. Russell, the Unionist M. P. for South Tyrone; one of two of the Unionist professors in Dublin University; Matthew Arnold's brother, Professor Arnold of the Catholic University; Mr. Michael Davitt and Mr. John O'Leary, the Fenian leaders; and Mr. Dwyer Gray, M. P., the editor of the Parnellite *Freeman's Journal*, it will be seen that there was little in common in their political aspirations between the different sections of the club. And yet, in spite of that fact, with very rare exceptions, they had most delightful gatherings, and their evenings were, as a rule, wonderfully free from anything like acerbity and animosity that find expression in the public utterances of our leading politicians. This fact was the more remarkable as Dr. Lunn was a member of the club during the two most exciting years in modern Irish history — 1885 and 1886. As editor of the *Review of the Churches* — a magazine founded with the object of representing the aspirations of catholic Christians of every community, on the staff of which was Dean Farrar and other distinguished men as assistant editors — it occurred to Dr. Lunn that if men who differed so widely in their political aspirations could meet together in so friendly a manner on Saturday nights from week to week, and could understand one another so much better as the consequence of these unique assemblages, it might be possible to combine in a party visiting some quiet spot upon the Continent, a number of men who differed on matters ecclesiastical as completely as Mr. Russell and Mr. Davitt differed on political issues.

After a most successful gathering in the midwinter, Dr. Lunn wrote to Earl Nelson, the president of the Home Reunion Society, and to the Bishop of Ripon, asking them if they could co-operate with him in summoning a Conference to meet at Grindelwald in July and September to discuss the question of "Home Reunion," and to deal with other questions upon which Christians of all denominations are in substantial agreement. The primary object of the gathering was to give greater prominence than is usual to those aspects of truth upon which English Christians who accept unreservedly the doctrine of the Incarnation and of the Atonement are at one.

Such distinguished men as the Bishop of Worcester, Père Hyacinthe, Rev. Hugh Price Hughes, Rev. J. Guinness Rogers, and a number of others heartily supported the proposal. Nearly one thousand persons attended the Conference of 1892, and most important discussions took place on the question of "Christian Unity." Père Hyacinthe, the eloquent orator of Notre Dame in days gone by, delivered an oration in French, which made a profound impression upon all who were conversant with that language. But by far the most important incident in the Conference was the remarkable speech by the Bishop of Worcester, in which he pleaded earnestly for frank recognition by the Episcopal Church of the Divine call which had undoubtedly been vouchsafed to the ministers of non-Episcopal churches. The catholicity of his address on this occasion evoked a storm of disapprobation from a certain section of the Church of England, but his words will be gratefully cherished by the non-Episcopal churches long after the outburst and even the names of his critics have perished in oblivion.

The Reunion Conference assembled in the year 1893, and in 1894 2,500 persons visited Grindelwald, including a number of Epworth Leaguers. An appeal which had been made by the Reunion Conference of the previous year to the churches of Great Britain, suggesting that Whitsunday should be set apart as a day of special intercession for an outpouring of the spirit of unity, elicited a most remarkable response. The Archbishop of Canterbury issued a special encyclical to his clergy supporting the suggestion, and his example was followed by the Archbishop of Dublin, the Bishop of Worcester, the Bishop of Durham, and several other prelates.

I have said enough to show the ecclesiastical importance of these gatherings, and it may now be of interest to your readers if I refer briefly to the valuable arrangements which Dr. Lunn is making for co-operative traveling, and which are opened to Americans as well as to his own countrymen. In concert with Mr. Woolrych Perowne, the son of the Bishop of Worcester, he has organized some remarkable tours to Rome for \$80, from London back to London, including all hotel accommodation and railway traveling. He has also arranged for the autumn a most remarkable cruise to the Holy Land, Egypt, Athens and Constantinople, from New York back to New York via London, on the splendid steamers of the American Line, for an inclusive charge of \$300. Lady Henry Somerset and Miss Willard join this cruise with the Polyglot Petition. They will also join the cruise which Dr. Lunn is organizing from Edinburgh back to Edinburgh for \$100 to the northern capitals of Europe — St. Petersburg, Copenhagen, Christiania, and Stockholm — and they hope on each occasion to present the Polyglot Petition to the governments of the different countries which they visit. The occasion will be as unique as the economy of the traveling arrangements is remarkable.

Grindelwald, Switzerland.

THE CHATTANOOGA CONFERENCE.

Secretaries Schell and Steel Make A Statement.

LOW us, in the interest of the delightful harmony and brotherly love that prevailed in our International Conference at Chattanooga, to make a statement by way of explanation which we hope will remove a wrong impression concerning the treatment of the colored people.

At a meeting of the secretaries, Drs. Schell and Steel, with the local committee last December, the question of seating the colored delegates came up and was discussed in a frank and friendly way. Dr. Schell stated that he was sure any arrangement discriminating against the colored members would meet with disapproval from his people, and Dr. Steel expressed his opposition against any discrimination and expressed a desire that they should have the fullest benefit of the occasion. In view of the differences of opinion that existed on the subject, he thought it best, however, to make some arrangement by which all danger of discord in the Conference might be avoided. It was therefore understood and agreed without formal action that the auditorium should be divided into two parts, one to be assigned to the Methodist Episcopal Church, the other to the Methodist Episcopal Church, South, and that the colored people could sit where they pleased in the section assigned to the Methodist Episcopal Church. The question never came up again. The secretaries both understood that the original arrangement remained in force, and acted accordingly. Dr. Schell was late in reaching the Conference on account of sickness; Dr. Crews had been recently elected, and was not familiar with the plan of the Conference; and it fell to Dr. Steel, unexpectedly to him, to take the general direction of affairs. In this way, and not through any desire or intention on his part, he came to occupy a prominent place on the platform.

Dr. Steel wishes it understood that for himself he fully approves the Southern custom in regard to seating colored people, but in the announcement which has been criticized he did not assign seats to the colored people or anybody else. Visitors from abroad did not need any announcement, and he was prompted only by a sincere desire to secure for the colored people of Chattanooga privileges which he feared they might lose by being crowded out altogether through respect to the local customs. As a matter of fact the colored people sat where they pleased on the Methodist Episcopal side of the tent. We all regretted the unfortunate incident with the usher. It was unauthorized and claimed immediately by Brother Sharon, chairman of the tent committee, in writing. The indiscretion of an individual is hardly sufficient ground on which to impeach the management of the committee or to rouse hurtful criticism on a meeting so greatly blessed by the presence of the Holy Spirit.

We do not desire to discuss the matter. We are conscious of having planned and carried out the Conference, as far as we are concerned in it, with a single eye, desiring most earnestly to promote the interest of the Epworth League and further the good work between the great branches of American Methodism. We regret that the sacred memory of the occasion which held all hearts in thrill while we were together must be marred by needless controversy. We are not without hope that this simple statement of the facts may remove the impression that there was any intentional discourtesy at Chattanooga toward any one, whether white or black, whether from the North or from the South.

EDWIN A. SCHELL,
SAMUEL A. STEEL.

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E. O. Thayer.
L. P. Chase.
W. L. Yates.
E. P. Herrick.
Brett C. B.
Mrs. Annie B.

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The Epworth League.

New England District.

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Boston, Mass.

E. O. Thayer, 1st Vice-President,
Gardiner, Me.

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Ipswich, Mass.

THE PRESIDENT'S NOTE-BOOK.

Rev. Edward M. Taylor.

WITHIN the last thirty days our country has witnessed an exhibition of youthful Christian enthusiasm in the great gatherings of our young people's societies, the like of which has never before taken place in our history as a nation.

The magnificent International Convention of Epworth Leagues at Chattanooga, Tenn., where nearly twenty thousand representatives of American Methodism gathered amid the historic scenes connected with some of the most famous battle-fields of our civil war, indicated the zeal and enthusiasm of the younger generation in the good fight of faith. Would that our pen could turn a portion of the broad and deep spiritual current of that convention into every League chapter throughout New England!

"O brother, you ought 'a' bin there!"

Then running up from that Southland convention into Puritan Boston, we find ourselves in another storm centre of spiritual influence as the mighty hosts of Christian Endeavor delegates, fifty thousand strong, take possession of the city and overflow, like the pilgrims to the passover feast, into the suburbs.

And while we are writing these words the daily press brings to our table the glowing account of ten thousand Baptist young people assembled in like convention in Baltimore.

Potent prophecies are these events of coming victories to be won in the name of Christ!

THE ST. JOHNSBURY CONVENTION.

The special attention of the Leagues in New England is called to the First General Conference District Convention, to be held at St. Johnsbury, Vt., Oct. 2 and 3. The program of this convention is already formulated and will be ready for publication at an early date. It promises to be a better convention than the one held last year at Manchester, N. H., and that is indeed great praise.

A WORD TO CONFERENCE PRESIDENTS.

The committee hope to be able to report at this convention a list of all the Leagues in the First General Conference District, with the membership of the same; also a list of new chapters, both Senior and Junior, formed during the year. The various Conference presidents are kindly requested to instruct their secretaries to write to all the presiding elders in their respective Conferences and ascertain the number of chapters within the Conference, also the number of chapters formed during the year; secure a report of the entire League membership and of the number of churches without Leagues within the bounds of the Conference. Please forward all such reports to the General District secretary, Rev. M. C. Beale, 36 Bromfield St., Boston, Mass., before Oct. 1.

22 Copeland St., Roxbury.

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Spiritual Work.

Rev. E. O. Thayer.

First Vice President.

EVERY much of the interest and value of our League devotional meetings depends upon the proper use of the

Prayer-meeting Topics.

There has been considerable adverse criticism of the recent topics from the Book of Job, as being too difficult for practical use

in social services. They required some hard study on the part of the leader and much ingenuity to make them suggestive of spiritual testimonies or earnest prayers. There is no doubt that if our young people could have been induced to give these topics the study they deserved, the rewards in Biblical knowledge and spiritual life would have been large.

The topics for the next six months are certainly practical enough and of easy application, but even they require prayerful and careful study to secure the best results. The truth is, that Epworth Leaguers everywhere need to be encouraged to more painstaking study of the Bible. The leaders of our devotional meetings should be ashamed to stand up and acknowledge that they have nothing to say upon the topic of the meeting.

The professed aim of the Epworth League is to promote intelligent and vital piety. It is an open question as to what extent our social meetings should be devoted to the development of "intelligent piety" by study of the Word. My opinion is that when the League meeting is followed by a general social service it would be a decided advantage to spend most of the hour in devotional study not about the Bible, but of it, taking the Inductive Lessons as a guide. He would be an unworthy leader who could not make an earnest spiritual application of such study for the sanctification of believers and the conversion of sinners.

A few months of such work would help rather than hinder special revival efforts. Vital piety is healthier and more enduring if intelligent. We certainly need more religious enthusiasm in our New England prayer-meeting, and we cannot afford to lose what we have by a slavish adherence to topics; but there is no danger of losing any ardent love for Christ by knowing more of Him. Only let us seek the presence of the Holy Spirit to set on fire our knowledge and give it life.

Gardiner, Me.

Dept. of Junior Work.

Mrs. Annie E. Smiley.

Supt. Junior League.

Two Junior Meetings.

SINCE writing my last letter for our Epworth League number of ZION'S HERALD, I have had the great privilege of attending two large, enthusiastic, and intensely interesting meetings of Juniors; the first being our own Junior Epworth League Convention in Bromfield St. Church, and the second the Junior Endeavor rally in the great hall of the Mechanics Building.

Sometimes "comparisons are odious," but at other times they are profitable and suggestive, and I could not help noticing a few.

Both meetings filled the buildings occupied to overflowing, the only difference being in the size of the buildings; both meetings received a liberal share of notice from the press, and in both the exercises were not only for the Juniors, but by the Juniors, thus emphasizing the fact that the days when "children must be seen and not heard" have passed away, and the world, today, is eager not only to see, but also to hear, the children.

The Junior Epworth Convention has already been reported in ZION'S HERALD, so I will only say of it that it was successful beyond our hopes and expectations. Fifty-seven Junior chapters in Massachusetts were represented, and one in New Hampshire. Reports of Junior superintendents showed that our Junior Leagues are, more and more, wheeling into line, and taking up the work of the various departments of the Epworth wheel. A hearty and jubilant greeting from our First General District president, Rev. E. M. Taylor, reached me a little too late for the convention — but that was the fault of the mails — and it showed that, even amid the interesting scenes of the great International Conference at Chattanooga, President Taylor did not forget the Juniors.

I almost missed the Junior Endeavor rally, for I reached the great Mechanics Building fifteen minutes late, on account of a blockade of the electric cars. Great masses of people were surging about the front entrance, like bees around a hive of honey. I knew I could never get in that way, so I entered a side door and reached the series of big, zinc-covered doors that communicate with the hall, only to find a tall, burly policeman securely locking the last one, and an attendant putting upon the doors the sign "exit only." I hurried up to the guardian of the public safety, and in my most pleading tone asked him if he would please let me in, as I had a platform ticket. He looked at me in a lofty way, and said,

"Platform tickets are no good this afternoon; the children have the platform." I felt like singing, "Make me a child again," but that was impossible; so I said, "Won't you please let me in? I represent the Epworth League Juniors for all New England." He looked at me sharply to see if I meant it, and then he smiled a little and said, "I guess we will have to make an exception in your favor," and opening the zinc door a little, he said to a brother officer inside, "Let this lady in; she works among the children." So the door opened, and I went in with triumph, feeling as if the eager feet of the twenty thousand Junior Epworthians of New England were pattering in behind me.

A bright Junior Endeavor boy gave the address of welcome. It was well written and well delivered, and that lad of twelve years did what some of the older speakers who followed him failed to do — he made the people hear.

The Christian Endeavor president of Great Britain, whose name I failed to hear, gave a bright speech, of a kind that always appeals to boys and girls. He said that this was his first visit to America and some things seemed a little strange to him; for instance, he did not understand our way of eating an egg. But when he showed us how the British boy cleans off his slate — with a swipe of his hand across his mouth, an all-around motion over the imaginary slate, and a drying-up process with the back of his coat sleeve — we felt that boys are the same the world over, and our hearts warmed wonderfully to the little Englishman.

The chief feature of the afternoon was "The Children's Crusade," in which 102 children took part. The children represented the various countries of the earth and islands of the sea where Christian Endeavor Societies have been planted, and actual letters from those distant lands were handed by the Juniors to the president of the meeting, and were by him read to the audience.

These great gatherings are over, and thousands of Juniors have gone home realizing for the first time the vastness of the organizations to which they belong, and into how large a fellowship they have entered.

Ipswich, Mass.

Fresh from the Field.

Rev. F. N. Upham.

"Glorious Fervor."

The trustees of the United Society of Christian Endeavor, in memorializing our approaching General Conference, thus characterized Methodist experience and practice. It is high praise. It speaks loudly of intelligent, concentrated enthusiasm. With this same "glorious fervor" our standards have been kept in the van of Christianity's battle for more than one hundred and fifty years. This holy impetuosity has made us invincible. There is little fear of defeat if this blessed vigor shall still mark us as a "peculiar people."

"A College Conversion."

The above paragraph on "Glorious Fervor" recalls two thoughts suggested by a father's remark concerning his son's recent conversion while away at school. Said he: "It was a college conversion." Knowing both son and father well, we had no doubt of the boy's genuine conversion, or of the father's deep joy thereat. It was, however, irresistibly implied that the intellectual character of the convert had noticeably modified his religious vigor. Doubtless it had, and probably it always will. The thought must not be held that in true zeal or in unflagging loyalty our cultured youth are lacking. The marvelous awakening of missionary interest among our college students, the formation of Christian associations for men and women in our universities, and the wide-spread revivals in many college cities and towns, speak unmistakably of increasing virility in our Christian experience and profession.

Are They Used?

Speaking of our college men and women in the churches, we are led to the question — Are they used in our Leagues? In some of our chapters these young people of privilege are given a reception on their coming home at vacation time, particularly on the occasion of their graduation. At such times they could be of rare value to their friends by giving an account of college life, its pleasures, its duties, and especially its religious opportunities. This is the day when education is popularized. Let the young student in the sciences perform some simple experiments before his friends. The young lady surely can tell of her pleasures in the realm of literature. Their gifts in public speaking ought to be at the service of the Lord in leading the meetings and teaching the class. We have thought there is too much napkin-holding of the talents. Wendell Phillips' sweeping charge against modern education that it is essentially cowardly, may be disproved by our devoted, intelligent young Christians coming to

the front. There is a call along the ranks. "Speak to the children of Israel that they go forward."

Fort Nonsense.

During one of the long winters of the Revolutionary War, Washington's army became very uneasy because of idleness. The soldiers restlessly longed for a move upon the enemy. They were ordered to throw up breastworks. For days and days they kept at their work and all to no purpose, for the foe never appeared. They named their boorish work, "Fort Nonsense." Vestiges of this folly remain "until this day." As with the stories of that early period, so with this incident — it has its moral. *Fruitless activity* — that is its lesson. Our young Christians of today need not so much the call to Christian work as guidance therein.

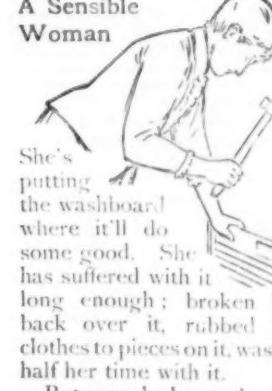
What Shall Be Its Type?

Every great Christian movement has developed its own peculiar form of piety and expression. What shall be the type of this wondrous uprising of young Christians, which characterizes this last quarter of the century? It will be apostolic in that it takes on the gift of "helps." Its humble manifestation will make it none the less divine in its mission. This movement of Endeavor and League and Union hosts means the needed one or two for the quorum, the assured attendance at the stormy Sabbath service and the mid-week meeting of a rainy night, the listening Samuel and the ready Ruth. The city of Boston put its beautiful floral welcome to the Endeavorers into the form of the cross and this circling sentence, written in lovely plants: "He came not to be ministered unto, but to minister." This readiness to help, even to the point of sacrifice, will mark this mighty movement. Thus it will be Christlike and worthy to live.

The League's Larger Influence.

Naturally the first care of the League is for the young people. It is their society. It will, however, widely affect the entire church. Its influence cannot be limited to its immediate constituency. The great majority of those who join will never leave it. A happy result will follow — youth's period will be indefinitely extended. The essential of youth will obtain — a young heart. Thus through its members of many years' standing the League is to mold the entire church. The Sunday-school is a parallel case. Beginning for the children, its members did not graduate when grown to adulthood, and it, therefore, had most marked effect on the whole church of Christ. The Y. M. C. A. is a similar instance. Its most prominent workers now are young men of fifty and sixty years. They have

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She's putting the washboard where it'll do some good. She has suffered with it long enough; broken her back over it, rubbed the clothes to pieces on it, wasted half her time with it.

But now she knows better. Now she's using Pearline.

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Peddlers and some unscrupulous grocers will tell you "it's as good as Pearline" or "the same as Pearline." IT'S FALSE — Pearline is never peeled, and if your grocer sends you something in place of Pearline, be honest — send it back.

312 JAMES PYLE, N. Y.

A WORD IN YOUR EAR

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taken hold of the plow and never turned back. These two great organizations have done much for the church in quickening Bible study on the one hand and in aggressive work on the other. What is to be the Epworth contribution to the life of the church? The answer is not difficult to find. An infusion of the vigorous, tactful, modern and self-sacrificing spirit — that is the Epworth gift.

"Preferring One Another."

The day is already here when many Epworthians are of middle age. We believe they will not desert the League any more than they would the Sabbath-school. They will delicately consider, we hope, the younger members as from time to time they join the chapter. Upon these new recruits depend largely the real life of the League and the accomplishment of its mission. A word to the senior members not to monopolize offices may not be wholly out of place. To our brothers in the ministry this caution may possibly also be given. By no means withdraw your interest, but give the recent comers a chance.

A Neglected Gift.

It is by no means an unqualified blessing for a meeting to have sixty testimonies in thirty minutes. This sprightliness is most desirable at times, but not at all times. A young convert may say, "I love Jesus," in less than half a minute. The genuineness of his word touches everybody. That will do very well at first, but if continued will indicate stagnation. This Epworth movement is the revival of all that is best in early Methodism. Ah! what exhortations and what prayers in the days long gone! Their memory is redolent of sanctified zeal and close communion with the Most High. We need them now. Our young people must be "drawn out" to exert and to pray. Watch, brethren, those who have the gift to "persuade men" and to "lead in prayer." Half-minute testimonies and sentence prayers may occasionally stand aside when these brothers and sisters are exercising their gifts in exhortation and prayer.

54 Monadnock St., Dorchester.

OUR CHICAGO LETTER.

"Dearborn."

THE camp-meeting and the summer school are just now absorbing the interest of most of our pastors and of a large number of the members of our principal churches. The principal resorts of Chicago Methodists are Ludington, Mich., Lake Bluff and Des Plaines in Illinois. Ludington is a new enterprise, but has been pushed with the characteristic enthusiasm and energy of Michigan Methodists. There has been in progress during the past week a school of Epworth League methods, conducted by Secretaries Steel and Schell and Dr. Berry of the *Epworth Herald*. Popular lectures are to be given by Bishop Warren, President Crawford of Allegheny, and others.

The camp-meeting at Lake Bluff has just closed without any marked demonstration of attendance or interest. A more delightful spot than "the Bluffs" can scarcely be imagined, but camp-meetings do not flourish in proportion to the beauty of their surroundings. Beginning on July 31, another attempt will be made to popularize these grounds by a ten days' meeting to be known as the "Lake Bluff Epworth League Training Assembly." Rev. A. W. Patten, D. D., of Joliet, one of the most scholarly and popular ministers of the Rock River Conference, will be in charge. The school of methods will be conducted by Dr. Berry. Rev. W. F. Sheridan, of Detroit, will give a course of lectures on sociology. Talks on the Bible will be given by Rev. W. F. Steele and others. Among the popular lecturers are Dr. W. G. Williams, Dr. Carlos Martyn, Dr. Jesse Bowman Young, and Mrs. Ella P. Patten.

The old and popular grounds at Des Plaines were opened for the thirty-sixth annual camp-meeting on Friday, July 18. A heavy rain interfered somewhat with the first day's program, so that there was no service until evening. D. W. Potter, president of the Association, gave a reminiscent address, and Rev. Dr. Jackson, presiding elder of the North Chicago District, followed with an earnest exhortation. By Sunday the grounds were in good condition, and the gate receipts showed that more than four thousand persons had paid the ten-cent admission fee. Bishop Merrill preached in the morning, and Bishop Joyce in the afternoon. Dr. Jackson, who led the love-feast, has composed some verses under the title of "Old Des Plaines," which have been set to music by John R. Sweeney. A single stanza will indicate the spirit of the song:

"Tis a scene of hallowed rest,
Tis a place where saints are blest,
A consecrated spot — the old camp-ground;
And in penitential pray'r,
At the altar kneeling there,
Fall many a wrestling soul the Lord has found
At old Des Plaines."

Garrett Biblical Institute is in receipt of 4,000 volumes of Wesley's library through that tireless giver, William Deering. Of the library Dr. Terry says: "The collection is a very complete history of the early struggles of Methodism. It includes many of the writings of Wesley supporting his doctrines, and many of the assaults of his enemies. His own family collection, composed largely of the literature of Method-

ism, has been obtained entire. This will be welcome news to our whole church, North and South. Something more definite concerning the collection will be given as soon as the books are arranged for examination."

Since my last letter the election of Dr. Little to the presidency of Garrett has been announced. The institution is to be congratulated on its selection. Dr. Little is well known in the East. When he came West he did not depend on his reputation for success, but has by his earnest and conscientious labors in the classroom, his spiritually refreshing sermons, as well as his manly attitude on the questions of the day, and his Christian bearing in society, won for himself the respect and admiration of all who have had the privilege of coming under his influence. Dr. Little is a man, and hence is a teacher, as a matter of course. The hosts of friends of the late president of Garrett will feel that the institution is in safe hands. The promotion of Dr. Little and the retirement of Dr. Raymond leave two vacancies to be filled in the faculty. It is rumored that the chair of systematic theology will be abandoned and the work of that department united with other branches. Several candidates have been named, but nothing definite has yet been announced.

It is well known that Chicago is the storm-centre of the free silver craze. Mr. W. H. Harvey, author of "Coin's Financial School," regards this city as his home. His book has paid him well, netting him for a considerable time — so it is said — over a thousand dollars a day. Just now he is engaged in a ten days' debate at the Illinois Club rooms with Hon. R. S. Horr on the merits of his book. Some of the newspapers, though printing most of the speeches (which are copyrighted as fast as they are delivered), treat the whole matter as a huge joke, describing the contestants in the language of the prize ring, which is, after all, quite apropos when it is known that the principals have their seconds, and that there is on hand at each meeting an umpire and a time-keeper.

While the Illinois Club has been interesting itself in the silver question, members of the high-toned Union League Club have been entertaining "Professor" Garner, familiarly known as the "monkey man," on account of his sensational efforts in Africa to study the languages of the ape and chimpanzee. On account of the apathy of Cincinnati, Professor Garner appealed to Chicago for help in his proposed researches in the equatorial regions of the French colonies on the Upper Congo. He has interested in the matter Col. Duval, who gave the Union League dinner, A. E. Campbell, Professor Selim H. Peabody of the Chicago University, and a few of the founders of the Academy of Sciences, who have organized the African Fund Corporation with a paid up capital of \$30,000. As a result, Mr. Garner will sail next week for Africa as a Chicagoan.

The report of the director-general of the Columbian Exposition is just out, and is a work of seven chapters in twenty volumes. It covers the period of inception, the several organizations by which the Exposition was carried on, the development of the Exposition, the processes of allotment and the methods of installation, the administration (under which the Sunday closing question is discussed in all its phases), a general review of the exhibits, and the plans for the closing ceremonies. There are valuable appendices containing documentary and statistical matter illustrative of the text. The work contains about 2,000 photographs.

THE RETURN OF THE JEWS TO PALESTINE.

Rev. C. L. Goodell.

MR. EDITOR: "The Outlook," which is such a helpful feature of your excellent paper, had a short note last week in which some figures are given concerning the return of the Jews, which are said to be "highly significant." It is said that dozens of Jewish agricultural colonies are being established, and that, taking all things together, "students of prophecy will not fail to

recognize herein one of the most important of the 'signs of the times.'" I am sure that none of us would want to base even a desirable conclusion on an unwarranted premise. Whether or not we believe in the literal return of the Jews to Palestine, we are all interested in knowing what the present facts are. I have had an honest desire and exceptional opportunity to find out those facts. I went from one end of Palestine to the other, inquiring of consuls, missionaries, physicians, teachers, dragoons, Turks and Jews, and using my own eyes to the best of my ability, to determine if anything in the present condition of things could be taken as evidence of any general and surprising return of the Jews. I found only two parties who made such a claim, and these were both Americans who came to Palestine a generation ago with the same conviction and who hold it as one of the strongest articles in their faith. It is true that a great effort is being made to get poor Jews to go back to Palestine. On arriving at Jerusalem they register at one of the synagogues, and collections are taken for them throughout the world. But notwithstanding this, and the generosity of Sir Moses Montefiore and the Rothschilds in building tenement-houses, hospitals, and reclaiming land, the concurrent testimony of the men best qualified to judge is that nothing has as yet transpired which is at all significant from a prophetic standpoint.

Let me give some of the facts and the names which are behind this conclusion. Dr. Selah Merrill is quoted as saying that there are 27,000 Jews in Jerusalem. That is a very conservative estimate, and unless Dr. Merrill has greatly changed his mind since we ran over the figures of the various consulates in Jerusalem, he will be greatly surprised to find his figures quoted as giving any color to the idea of the rapid return of the Jews. Dr. Merrill stoutly opposes the idea. Much more than half the Jewish population of Palestine is in Jerusalem. Safed and Tiberias are the only other cities where there is a considerable number of Jews; while in Nazareth and Bethlehem there is not a Jew. Dr. W. H. Thomson saw nothing in his time that seemed to him to indicate a speedy return, although he witnessed a much larger proportionate increase than has taken place in the last few years. Dr. Jessup, of the American College at Beirut, has been there since 1856. Dr. Vartan, a Scotch physician at Nazareth, has been there almost as long, and both these men share the opinion of Dr. Merrill, our consul at Jerusalem. Dr. Buckley, of the *Christian Advocate*, sums up a very careful inquiry with the words: "In view of the character of the Jews migrating hither, nothing of significance is indicated." There are four times as many Jews in New York city as in all Palestine.

It cannot be truthfully said that there are "dozens of Jewish agricultural colonies" in Palestine. I saw only three in a journey from Damascus to Jerusalem. It is impossible to get any accurate census from the Turkish authorities, but they may be relied upon to make the Jewish population as large as it is, so that they may get as large a per capita tax from them as possible.

If the home-coming of the Jews is a necessary preliminary to the coming of our Lord, we will do all we can to hasten that event; but no good will come of our claiming a consummation which has not taken place.

Boston, Mass.

THAT NEW DISTRICT.

A Reply to "Stuyvesant."

MR. EDITOR: "Stuyvesant," in writing on the division of the New York District in your issue of July 3, intentionally or otherwise, misrepresents the facts by imputing motives to the presiding Bishop and presiding elder of the New York and Harlem District which call for an answer. While he concedes that it is the policy of the Bishop to extend several districts into our larger cities, yet he imputes a politico-ecclesiastical incentive to those in authority.

There are no facts that justify such an inference. It is pure suspicion on his part, and if he is an honorable man he will retract. There is no reason for him to assert that the action was done

"in the interest of a certain prominent and leading member of the Conference."

As to the action of the presiding elder in refusing to entertain the resolutions mentioned, he was justified by the law of the church and of parliamentary usage. Had said resolutions been a simple request for the restoration of the district as it was, the same might have been allowable; but the resolutions offered seemed to dictate the episcopacy and assume the functions of the General Conference.

The presiding elder feels that his motives have been impugned and his honorable character called in question, which he resents as a man and a high official of the church.

There are many Methodists in these parts who would like to know who this New York correspondent is, so freely imputing base and unholy motives to true and tried Methodist preachers and some of our chief pastors, and then hiding his personality under a *nom de plume*.

PHILIP GERMOND,
P. E. New York and Harlem District.
11 W. 127th St., New York.

Are You Nervous?

Take Horsford's Acid Phosphate.
Dr. M. C. Groppel, Holyoke, Mass., says: "I am prescribing it in nervous diseases, with the best result. It makes a delicious drink."

THE DOCTOR'S COLUMN.

Brocklesby, New York. — Am confined to my desk eight hours a day. Suffer extremely from Indigestion; bad breath; constipated, latter awfully. Please prescribe.

Use Gastrine, teaspoonful after each meal. Eat less food of starchy nature. Nathrothitic Salts each morning before breakfast for a week. Rise earlier and take a walk before breakfast.

J. J. B., New York. — Am troubled with neuralgia and pains in the back of my head, generally after I get up in the morning; am also constipated. What would you advise?

Take one Febritic Pill, three times daily, for two weeks. Teaspoonful of Nathrothitic Salts, in a half-tumbler of hot water, once or twice a week. A half-hour before breakfast.

James Doty. — New York. — Gastrine, one teaspoonful three times a day, after meals.

Wm. J. C. — I am troubled with pains in my side, especially when I walk fast or run.

Take Cardine, extract of the heart, in three-drops doses, on the tongue, twice daily.

J. P. B., Washington. — There is no better remedy inside or outside of a drug store for dyspepsia than Gastrine. It cures!

W. T. PARKER, M. D.

Med. Dept., Col. Chem. Co.

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BAY VIEW HOUSE,
Ferry Beach.

The Coast of Maine has become noted as the great resort in summer for those seeking pure air and ozone breezes to recuperate their exhausted energies. With its long stretches of hard, sandy beach, its bold bluffs of rocks making into the sea, its inlets and cozy nooks, woodlands and green fields, it is justly termed the "Garden of Eden," by all tourists and pleasure seekers.

In one of these pleasant, cozy nooks is located the BAY VIEW HOUSE, which has been a popular resort for the last sixteen years.

It is located within three hundred feet of high water mark, making a unique feature by uniting the velvet green of the lawns with the white sands of the beach.

The BAY VIEW is perfect in all its appointments, rooms singly or en suite, well ventilated, with fine views; rooms are all carpeted, well furnished, good springs on beds and hair mattresses; the corridors are wide and airy.

It has all the modern improvements, with abundant supply of pure spring water. Sanitary conditions perfect and well arranged.

Check all baggage to Old Orchard Beach.

The BAY VIEW porter will be there on the arrival of every train from Boston and Portland, on the Boston & Maine R. R., to meet all parties en route to Bay View, to look after all the baggage, and relieve patrons of all responsibility and trouble.

The proprietors take this opportunity of assuring their old friends and patrons of their appreciation of many favors in the past, and trust by giving their personal attention to the comfort of their guests, to continue to receive their patronage in the future, as well as to meet the approbation of all new patrons.

All letters and telegrams asking for information, rates and diagrams, promptly and cheerfully answered.

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FAULTLESS Bread;

sweet as the wheat; light and fine and white; honest bread that may be honestly called the staff of life. No bread-maker, no bread-lover, will take any other kind after one trial of PILLSBURY'S BEST.

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PILLSBURY'S BEST IS TODAY, AS FOR TWENTY-FIVE YEARS PAST, THE STANDARD FLOUR OF THE WORLD.

The Family.**"DOWN TO SLEEP."**

Cora Grover Sadler.

"Now I lay me down to sleep."
Sweet baby hands,
Close folded over baby breast.
The shadows dim the waning west;
O'er meadow-lands,
Soft pink and white,
Fall apple-blooms, a fragrant, silent rain;
The hermit thrush calls to his mate again
A last "good-night."

"Now I lay me down to sleep."
Fair, girlish hands
Are folded now, in praise of gladsome years —
A sunny sky, undimmed, unveiled by tears.
O'er summer-lands
The night wind sighs,
And swings the apple-boughs that sway
Deep-fruited as with bud of May,
'Neath summer skies.

"Now I lay me down to sleep."
Worn mother hands
Still fold themselves, as in the years of yore.
The summer-time is dead without the door;
The bowed stems stand
Uncovered, that light
May touch the features of the fair dead queen
Lying all pulseless 'neath the leaf-fall's sheen
And chill of night.

"Now I lay me down to sleep."
Still, aged hands,
Never again to minister or cheer;
The birdlings flown, the nest all wind-swept
near.
O'er winter lands,
From heaven's looms,
Angels of pity fold soft shrouds of snow
Where erst was home, and nest, and day-dawn
glow,
And apple blooms.

So may we lay us down to sleep,
Life's changes past;
The bloom, the fruit, the leaf-fall, and the deep
Wide snows that o'er our earth-stains silent heap
Their whiteness vast.
Lie down to sleep.
But yet to wake, and wake to sleep no more.
Be comforted, my soul, the Christ adore,
Nor fear to sleep !

Buckfield, Me.

Thoughts for the Thoughtful.

Thine, with each day begun,
Thine, with each set of sun,
Thine, till my work is done.

— Anna Warner.

She abandoned her whole self to the Lord, with all that she was and all that she had; and, believing that He took that which she had committed to Him, she ceased to fret and worry, and her life became all sunshine in the gladness of belonging to Him. — H. W. S.

When death comes we walk down in the valley of shadows, knowing that we shall find there the shining footprints of the Saviour, and confident that in due time the morning light of the resurrection will break upon the spirit, and we shall be with God forever. — T. B. Thayer.

Make your most simple act complete; do your most common daily duty from its divinest motive, and what a change will come! Still your life will need days of retirement, when it will shut the gates upon the noisy whirl of action and be alone with God. But it will not be upon them that it will mostly depend for spiritual nourishment. They will be like great exceptional banquets and extraordinary feasts of grace. The daily bread of spiritual life, the ordinary feeding of the soul on God, which really makes its sustenance, will be in the perpetual doing of the works of life for Him. The real sitting down to be fed will be mysteriously identical with the most eager and energetic standing on the feet to do His will. — Phillips Brooks.

There's a pause that is better than onward rush,
Better than hewing or mightiest doing;
'Tis the standing still at sovereign will.

There's a hush that is better than ardent speech,
Better than sighing or wildernes crying;
'Tis the being still at sovereign will.

The pause and the hush sing a double song,
In unison low, and for all time long :
O human soul, God's working plan
Goes on, nor needs the aid of man!
Stand still — and see !
Be still — and know !

— Interior.

Deliverance from the power of sin is not the supreme attainment of the Christian life. It is incidental, though necessary to it. The mother longs to see her child delivered from the disease that scars its skin, or the fever that is burning up its life, but she would not be content for the child merely to be delivered. She longs to see it grow to perfect maturity. So deliverance from sin is but the stepping stone, the vestibule and threshold of the real life. God's energies are generally slight and gentle at the beginning. Do not miss them by expecting something overwhelming and aw-

ful. Follow the Lamb whithersoever He goeth. But the silver thread will become a stream, the stream a river, the river pulsating with the throb and beat of the ocean tide; launch on the rill, and you will presently feel the tidal currents. Then agonize to get from them all they have to give. — Rev. F. B. Meyer.

* * *

These are the days when a great many people are on the wing. Vacations are growing more and more fashionable. Everybody who can get away packs trunk or a grip-sack and is off for a time to the sea-side, to the mountains, to Europe, or to the quiet country. Now those of us who have to stay at our posts to look after the work and take care of the sick and bury the dead, have a little paternal counsel which we would like to give to our more fortunate Christian friends who are enjoying themselves in rest or travel. We want to remind them that, wherever they go, they must go as Christians. An English bishop reproved a young clergyman for some unclerical conduct on a certain occasion, and the young man's defense was that he was not on duty at the time. The worthy bishop's reply was, "A clergyman is never off duty." It is not suggested that any of our resting clergymen need this reminder while away from their parishes; but the reminder may be given in a more general way, that no Christian is ever off duty. Wherever we may be we are Christians, and the restraints and duties of loyalty to our Master are never slackened. They change not with latitudes and longitudes. Things that at home, where we are known, would be wrong for us, are no less wrong where no one knows us. Religion is not posing before men. The opinion, even the Christian opinion, of a community is not the law for our guidance. Right is right because it is God's commandment, and no change of circumstances or location can possibly modify our obligation to do it. Wrong is wrong because it is opposed to the Divine precept, and it is no less wrong though we travel to the heart of Africa, where there is no public conscience and where everybody does it. — J. R. Miller, D. D., in *N. Y. Evangelist*.

THE BEEMAN COMPANY, LIMITED

Olive E. Dana.

THE car was late and already crowded, and though the square was full of impatient people, only a few of them, stationed at the precise point most opportune for entering, could find even standing-room within it. Among these fortunate ones was a group of four, evidently a family party — father, mother and daughters. They were in holiday attire, and, weary with the day's pleasure, the girls gathered their dainty gowns about them, and gratefully took the seats vacated for them.

"Mamma? Oh, there she is! I was afraid she didn't get on after all. And she has a seat, too," said the younger, peering around a very stout gentleman trying hard to preserve both his balance and his dignity, directly in front of her. "Of course papa has to stand with the other gentlemen."

"I wanted him to take my seat," the other girl answered. "He looks so tired! I've been watching him all day."

"He does look fagged," the other admitted.

"I suppose such things tire an older person more. They don't care for them so much," and she smiled as if at some delightful memory she could not put away. "He ought to take a good long vacation," she went on. "I mean to coax him so hard he'll have to, this season."

The other did not answer. She knew how futile the "coaxing" would be, needing to be re-enforced by more solid persuasion than they could offer. And she was looking, too, at that moment not alone at her father's pale face and fast-silvering hair, but at the very lean purse from which the thin, nervous hand drew forth a bill to be changed for their fares.

A touch on her arm recalled her.

"See, Marian! Isn't that Helen Carver?" pointing to a girl of their own age who had gotten on at the last corner, and now stood a few feet away. "I thought she had probably gone away. Ah, Helen," as the person in question slowly approached them, "we were speaking of you. We thought you must be out of town to miss class day and your brother's poem."

"Oh! I heard that," the other answered, quietly. "By itself, that is. I couldn't be there, you see. Madame had her exercises today, and I had to accompany some of my pupils and be prompter-in-general beside. I was sorry it happened so, but it couldn't be helped. Of course it was delightful? And your brothers had parts, too, I heard."

"Yes," Lila answered. "Though Scott's is for the evening. Papa couldn't stay, but the boys will remain, of course. You ought to have been there, Helen. Preston did splendidly!"

Helen smiled contentedly, despite her detention and its cause. Lila's pity was wasted upon her, and Marian saw it, and

noted, a little enviously, the plump little purse from which she drew the coin for her fare. It more than compensated, in her eyes, for the music-roll their friend so invariably carried, and for the relinquishment of so many gayeties.

"I would like to make the exchange," she thought. "I mean to, and right away. I wonder — but," with a sudden recollection, "it wouldn't amount to very much, for one. We every one of us ought to, and could. If Laurie and Scott only thought about it, I am sure they would. But how they're going to be enlightened, I don't see. Folks hate to be twitted or preached to, and 'would seem like both.'

But the opportunity came sooner than she had anticipated, and, having just waited on her father at breakfast, looking paler and more careworn than ever after the yesterday's excitements, and fingering anxiously what she guessed was a little heap of tailor's and stationer's and grocer's and dry-goods bills, she did not dare let the moment slip.

It was at next day's lunch, which the boys had come in just in time to share, and they had been talking over the class day parts and speakers.

"We saw Preston Carver's sister coming home," said Lila. "What a shame she couldn't be there! He's so fine-looking, and everybody cheered him so! She has a music class, you know, at Madame Poynter's, and it was their last day, so she had to be there. Wasn't it too bad?"

"She didn't seem to feel very badly," said Marian. "She seems to like working. And — trembling inwardly at her temerity — "didn't you say her brother was working his way, doing newspaper work, or something?"

"Press? Yes, he's always at it. Nearly pays his expenses, I guess; works hard enough. And he's got brains — best scholar in the class, for all he does so much outside. He's going to be on the *Harbor Herald* this summer. Good job, that is."

"He must be smart," said Lila.

"Oh, he is; but then, lots of fellows get these chances, you know, or not quite so good. I could have one myself, most likely, if I cared."

"Why don't you, then?" asked Marian, quickly.

"Oh, why — well — we never have, you know. Father doesn't expect it, does he? I shall pay him back. He always says he will put us through."

"And he means to," rejoined Marian, growing bolder. "But it's a pretty hard pull, all the same, and getting harder every day. And it's extra hard this summer, with the children getting where they want a good deal, too."

Laurie was silent. The answer Marian was waiting for — if she was waiting — did not seem to be ready.

Scott looked up uneasily.

"Has he said anything about it? Is there anything new, I wonder? I thought he looked all dragged out yesterday. And he was the brightest fellow in his class, they say, and the most popular. Judge Pitman told me. Father looks ten years the older, now."

"No, he hasn't said anything in particular, only something to mamma this morning that I happened to overhear. She looked distressed, and she's prudent enough, any time, about her things. But he looks worse than ever today."

Scott's face lengthened. Laurie had taken up a paper.

"The fact is," he said, soberly, "it's too much for him to do. But he wouldn't like it if we left now."

"No, that wouldn't do at all. You'll both do much better to keep on. But," said Marian, thoughtfully, "we ought all of us to be a good deal more careful about spending, and — with reluctant slowness — "we ought to help what we can."

"We ought — Scott, she's got a music-class gathered up goodness knows how, to begin with next Monday. And this morning I heard her asking for Mrs. Lowell's three girls to teach painting to; and she got them, too, and that means the Kents and the Adamses and the Bradfords. Say, I could help with those, Marian. It just occurred to me. And your strength isn't unlimited in hot weather," said Lila.

Scott looked at her curiously, and turned to Marian, but she had vanished. Lila followed her, and Laurie, whose face was more easy to read, put down his paper presently and went out, and two minutes later the morning-room was empty.

But there were eager discussion and thoughtful planning going on upstairs. From the open door of the blue room that Lila shared with a younger sister, Amy,

who had just now joined the older girls, came echoes of, —

"We can have nice long mornings by getting up an hour earlier."

"Amy and I could do Nora's work between us, all but the hardest, and we could hire a little."

"I don't need that sunshade. I actually forgot it yesterday. And those gloves I've only looked at will take down Brown's bill a little."

"We won't try to go to Nantasket Thursday. That would be five dollars before we got back. And we shall have scholars that day."

And, finally, from Lila: "Why didn't we think of it before? It was just because we girls didn't think, and the boys didn't either. I wonder what they mean to do, now? Something, I'm positive."

But that they did not discover till next day, when, at lunch-time, the boys came in together, Scott ahead, announcing, with a flourish,

"Here we are — firm of Beeman & Company, Limited. No let-up on account of hot weather. Assets, a million or two in muscle and go. Liabilities — Marian, how much did you say those bills amount to?"

"Bills! I didn't say. Has anything happened? What are you at, Scott?" demanded Marian, wondering of what rashness they could be guilty. "We shall pay them in time."

"Pay them? Don't take too much responsibility. Let the senior member have a hearing. Well, girls, we mean to have a pull at them. Laurie's taken a place on the — Shell, hard work, but pretty good pay, though. Judge Pitman helped him. And I'm going on the Press awhile — just local reporting; but I've got Nail & Hammer's books to keep, evenings. That's pretty good, too, for me. So there you are! Only don't say anything to father just yet till we get a start — unless you think 'twould ease him a little to know."

"I do think it would," said Marian, earnestly; "and mamma, too."

"Draw up the announcement in your very best style, Scott," advised Lila, "and put it with his mail tonight. Be sure to put Amy in. She can be confidential clerk, or office manager, or something. And Dan begins Monday at Freeman's — afternoons, you know; but it will help, and be good for him, too."

So the Beeman Company was organized, and though none of its members cared to be present when Lawrence Beeman, Senior, read its announcement, they had reason to be well satisfied with its reception. Its success may be inferred from the fact that it is still maintaining a prosperous existence, with a constantly increasing revenue. Its liabilities now are *nil*, or would be if it were not constantly assuming new ones. Its capital is "appreciating," as the boys say; and the profits, though they are won by the relinquishing of care-free ease and elegant leisure and by diligent, faithful work, and though they are to be reckoned chiefly in the "young look" that his friends observe Mr. Beeman is getting and in the lighter step they recognize as his, and in the fresher and unanxious expression of Mother Beeman's face, with a corresponding sense of responsibility and independence on the part of their children, are entirely satisfactory to every member of the firm.

Augusta, Me.

A DARK OR BRIGHT SHADOW.

Mrs. M. A. Holt.

ONE day in summer, after a severe shower, a bright rainbow appeared in the sky, and as our little Annie saw it, she exclaimed: "Oh, how pity!" The reflection of the bright bow soon formed the second one, and then our little girl said: "Mamma, see the baby rainbow."

We all smiled at the queer remark, while I tried to explain to the larger children that the second bow was the shadow of the first.

"Why, then, don't everything cast a bright shadow instead of a dark one?" Willie asked.

I was obliged to think awhile before I attempted to reply.

"If the light is behind an object, it casts a dark shadow, unless it is composed of thin or transparent material, like glass or the mist of the rainbow; but when the light is *within* an object, then it casts a bright shadow. It is the sunlight shining through the thin, vapory mist that makes the lovely rainbow, and the light within our homes that throws out a bright gleam into the darkness."

Then I tried to explain to my listeners that this is true of spiritual things also. If the light of God's love be in our souls, we cast a bright shadow; but if we keep it behind us, our light is darkness. With self between the light and the world, the brightness will all be hidden. If we let God's Holy Spirit, which is light and love, dwell in us, we shall cast a flood of sunlight wherever we go.

New Berlin, N. Y.

Our League Scrap-Book.

Four Reasons.

An elderly gentleman tells this anecdote of his son-in-law: He asked me for my daughter's hand in a practical though prosaic manner. "Good morning, Mr. M——," he said. "You are a business man; I won't worry you with useless questions. I want to marry your daughter." Then, spreading the fingers of one hand out, he added, "And there are four reasons which will, I hope, influence your consent." He then ticked them off on each finger: "1. I love her. 2. I can support her in the position she has been used to. 3. She loves me. 4. We both are perfectly sure that you will consent." I said, "Yes." — *Scottish American*.

She was Dying to Know.

A Maine correspondent sends to the Companion a dialogue between a little girl and her mother. It occurred in church at the morning service. The rector had just read, "On these two commandments hang all the law and the prophets."

"Mamma, mamma," said little Effy, in a loud whisper, "how many—"

"Sh!" said her mother.

"But, mamma, just one question, only one."

"Well, softly," answered the mother, seeing that the question must come.

"How many prophets were there?"

"I don't know."

"Can't you guess?"

"No. Now keep quiet."

"Were there three?"

"Oh, yes. Sh! —"

"Ten?"

"Yes. Don't ask another question!"

"Twenty?" continued Effy, her eyes darting.

The mother was in despair, and answered,

"Yes."

"Then, mamma, tell me this."

"Hush!"

"Just this," and by this time the little girl's voice was quite audible, "how could twenty prophets all hang on two commandments?" — *Youth's Companion*.

The Theological Student and Marriage.

It is a somewhat delicate topic, but we regret to hear that theological students, unless they have independent resources, are married too soon after graduation. Indeed, we prefer to learn that at their graduation they are not even engaged. Love-making and courting are pretty serious distractions from the best work in the seminary. We know of a number of ministers who have involved themselves in serious financial embarrassments because they have married too early. They were in no condition to assume the responsibilities of the support of a family. Much is said about a minister's need of sympathetic companionship and of the comforts and protections of a home, but other men, who postpone marriage until they have established themselves, feel the need of the same things. A theological student who has just been called to a church and ordained is by no means established. There is also another side to this matter. Young men who engage themselves before they have got their growth may find that their ideals and standards have changed, and that they have involved themselves in a situation which can only be relieved, if at all, by the cost of serious disappointment and perhaps of reproach. If a dear face constantly thrusts itself between the theological graduate's eyes and his books, the best way is for him to let the fair vision be an inspiration to prove himself a man among men, able to hold his own without asking odds. The courage of women in consenting to marry is sublime, but it should not be presumed upon. — *Watchman*.

An Epitaph for a Husbandman.

He who would start and rise
Before the crowing cocks —
No more he lifts his eyes,
Whoever knocks.

He who before the stars
Would call the cattle home —
They wait about the barn
For him to come.

Him, at whose hearty calls
The farmstead woke again,
The horses in their stalls
Expect in vain.

Busy, and blithe, and bold,
He labored for the morrow;
The plow his hands would hold
Rusts in the furrow.

His fields he had to leave,
His orchards cool and dim;
The clouds he used to cleave
Now cover him.

But the green, growing things
Lean kindly to his sleep;
White roots and wandering strings —
Closer they creep.

Because he loved them long
And with them bore his part,
Tenderly now they throng
About his heart.

— CHARLES C. D. ROBERTS, in *Cosmopolitan*.

At the Dentist's.

Dentists have a splendid opportunity of studying the power of imagination. An up-to-date practitioner, by way of illustration, told a *World* reporter about one of his women patients. She entered, accompanied by her husband, and pointing to her swollen face, asked the dentist

to extract the offending tooth. He placed her in the chair, and, taking the small hand-glass which dentists use, put it into her mouth for the purpose of examining the molar which was to be extracted. The glass had no sooner touched the tooth than she uttered a frightful scream, and, bouncing out of the chair, rushed out into the waiting-room, crying that her jaw was broken. The united efforts of her husband and the dentist were for some time unable to persuade her that the tooth was not extracted, and that she could not possibly have been hurt. After examining her mouth with the aid of a glass, she finally became convinced that the tooth was still in its place. Taking her seat in the chair again, she submitted to the operation of extracting the tooth without a murmur, and expressed her surprise that the pain was so slight. — *New York World*.

Helping People.

Some time since we were invited to a small gathering at the home of a friend. One of the guests was to come on a train from a neighboring town. After hearing the whistle of the engine we went out on the porch to await her arrival. Soon we saw her passing up a neighboring street carrying a large and heavy carpet-bag, while a feeble old lady, poorly dressed, was walking by her side.

"That is just like Grace," said the hostess; "she has found that old woman at the depot, and is lending her a hand."

So it proved. This young girl was beautiful, talented and accomplished. Yet she was not ashamed to be seen carrying the burden and acting as a guide for the aged and poor. Many ladies of far less position and culture would have been horrified at the very suggestion.

In conversing afterward we found that this little act was but an index finger pointing to her whole life. She not only enjoyed helping people who needed help, but made it the rule of her life. Every day she asked God to give her an opportunity to lift some burden. And her burden-bearing was done in such a modest way that the burden-bearer never seemed prominent. — *Euphori Herald*.

Too Many Church Societies.

As for the various "societies," there is a tendency to multiply them beyond actual necessity. No church ought to add wheels to its machinery unless there is a corresponding increase of spiritual power to drive them. There is about as much truth as sly humor in the following plaint of a poor Negro pastor who was in as sore a plight as that described by him of the Bonnie Brier-Bush:

"We asked an old colored preacher how his church was getting on, and his answer was: 'Mighty poor, mighty poor, brudder.' We ventured to ask the trouble, and he replied: 'De 'cieties, de 'cieties. Dey is just drawin' all the fatness and marrow outen the body and bone of the blessed Lord's body. We can't do nuffin without the 'cietys.' Dar is the Lincum 'Cietys,' wid Sister Jones and Bruder Brown to run it. Sister Williams mus' march right in front of de Daughters of Rebeccas. Den dar is de Dorceases, de Marthas, de Daughters of Ham, and de Liberian Ladies.' Well, you have your brethren to help in the church," we suggested. "No, sah, dar ar de Masons, de Odd Fellows, de Sons of Ham, and de Oklahoma Promis' Land Pilgrims. Why, brudder, by de time de brudders an' sisters pay all the dues, an' tend all de meetings, dere is nuffin left for Mount Pisgah church but just de cob. De co's has all been shelled off and thrown to de speckled chickens!" — N. Y. Evangelist.

The Rescue from the Wreck.

A thrilling story of German heroism at sea, which goes far to offset some of the reports regarding the loss of the "Elbe," comes from Schleswig-Holstein. One stormy morning a fishing village was awakened by a gunshot off the coast. Hastening to the beach, the people saw a ship wrecked on a reef a mile away. The crew were in the rigging. A life-boat was run out, but Harro, the leader of the crew, was absent.

Eight men, however, rowed out to the wreck. The crew were got into the life-boat, with the exception of one who was lashed high up on a mast. He was half frozen, and as the storm was increasing and the life-boat overloaded, it was decided that he could not be taken off. When the life-boat returned to the shore Harro had arrived. He asked if every one had been saved, and was told that one remained.

"I will fetch him," said Harro. "Will you go with me?"

The men refused, saying that it was impossible.

"Then I will go alone," cried Harro, and sprang into the life-boat. At this moment his mother came running down and begged him not to venture out, reminding him that both his father and brother Uwe had been drowned. Uwe was his youngest brother, and as he had not been heard from for years, he was supposed to be dead.

"For love of me," Harro's mother begged, "don't go!"

"But the man on the mast!" exclaimed Harro. "Are you sure he has no mother to mourn his death?"

Harro's mother said no more, and her son and four other men set out for the wreck, which was now quite under water. The waves were so furious that it was difficult to approach. At last the life-boat reached it, and Harro climbed the mast and fetched the half-frozen man down. He was laid in the bottom of the life-boat, and Harro bent over him and remained so until the boat was so near shore that his voice could be

heard. Then he waved his cap and shouted: — "Tell my mother we have saved Uwe!" — *New York Sun*.

JULY 26.

Lanta Wilson Smith.

This is the birthday of my first-born child — My precious one, of whom I am bereft. He for a few bright years brought light and joy, Now only his sweet memory is left.

When he was here we made a gala day Of ev'ry birthday of his blessed life; With sweets and toys, and trips to woodland glades,

We made that day, at least, with pleasure rite.

Dear Lord, I cannot be with him today, But Thou wilt understand my mother-heart When this I pray with yearning, hungry love — In this new birthday let me still have part!

Some lovely treasure in Thy boundless store, Or blossoms fair, grant for his gift today; Some new rare glimpse of that bright glory land,

Some sweet surprise where'er his feet may stray:

When these new joys light up his lovely face, Dear Lord, will Thou a message bear for me? These few brief words — but he will understand —

"Sweet child, thy mother still remembers thee!"

Yankton, S. D.

Little Folks.

MRS. PRATT'S CURRANT JUMBLES.

"NOW, Martha Ann, you be sure to behave the best you know how."

"Yes'm."

"And don't act like you hadn't had anything to eat for a week."

"No'm."

"And be sure to come home fore dark. Mis' Pratt will tell you what time it is if you can't get to see a clock."

"Yes'm."

Little Martha Ann walked slowly and primly down the wide, gravelled walk leading to the front gate, followed by the watchful eyes of her grandmother.

"You throw yourself back more, Martha Ann. You'll be all round-shouldered if you stoop over like that."

Martha Ann heard the house door close, and she turned around and looked back. One of the front windows of the sitting-room was open, and a little girl of about Martha Ann's own age was looking out. She was Esther Cray, Martha Ann's cousin; and she had been shut up in the house for two weeks with the measles. She was almost well now; but her grandmother did not think it prudent to let her go out of doors, and so only Martha Ann had been allowed to accept Mrs. Pratt's invitation to tea. Mrs. Pratt was an old lady who lived at the other end of the village; and once a year she invited half a dozen little girls to tea, following a custom which her mother had begun many years before. Old Mrs. Hobbs was dead now, but her daughter remembered to do the things she had liked.

"I do wish you could go, Essie," said Martha Ann, wistfully.

"Yes, I wish so, too," replied Esther. "But you can tell me all about it. And, if she has lemon jelly as she had last year, you can put some in your pocket for me." And Esther laughed.

Martha Ann laughed, too, then turned around toward the gate again, and went out into the wide, shady road. She walked along on the grass, so as not to get her shoes dusty; and she held up her pink gingham skirt with one hand. She was conscious that she looked well. She had on the white lawn apron which her grandmother had given her at Christmas. This was the first time she had worn it, and it was now June. It had been kept locked up in the cedar chest in the upper hall. Grandmother Cray had taken it out of the drawer in the old-fashioned bureau which was in the room occupied by the two little girls, and put it away. She thought Martha Ann looked at it too often, and that it might become soiled before a time came to wear it. It had been in the cedar chest four months, and Martha Ann was delighted to have it in her possession once more.

Mrs. Pratt's house stood back from the street, and the front yard was full of roses. Little Martha Ann stopped a moment to smell a pink one which bloomed on a big bush near the box-bordered walk.

"That's a beauty, isn't it?" said Mrs. Pratt, appearing on the front porch, a big white apron covering the entire front of her black dress. "Come in, Martha Ann. All the rest are here."

There were four little girls sitting on the long haircloth sofa in the hall. They all wore fresh gingham dresses and stiffly starched white aprons; but Martha Ann's apron was the only one which had embroidery

edred straps over the shoulders. She noticed this at once.

"Why didn't Esther come?" asked Mrs. Pratt; and Martha Ann explained, adding that Esther had been "very sorry."

"Yes, I guess it was a disappointment," said Mrs. Pratt. "But things will happen that way sometimes. Now all you children talk to each other while I see if supper is ready."

The four little girls made room for Martha Ann on the sofa; and she sat down, taking care not to rumple her dress. They all knew each other very well; but they felt rather stiff and formal on this occasion, and they were all glad when Mrs. Pratt came back and called them into the dining-room.

On the table was a large platter of cold chicken, flanked on one side by a plate of hot biscuit and on the other by a dish of stewed potatoes. There were several kinds of preserves, custard-pie, a glass dish of apricot jelly, and a white china basket of currant jumbles. Mrs. Pratt prided herself on her currant jumbles. She always made them whenever she had company.

The basket stood on a corner of the table close to Martha Ann's right hand. It was full up to the handle.

"Now, children, eat all you want to," said Mrs. Pratt. "I do love to see you get enough."

Martha Ann liked the currant jumbles better than anything else on the table. She knew she never could make Esther understand how nice they tasted.

After supper the little girls went out in the front yard. All except Martha Ann played "Puss in the Corner" among the trees and rose-bushes. Martha Ann sat in a low rocker on the front porch, and looked on; but she did not seem to be enjoying it. She sat very still, and did not smile once. She asked the time as soon as Mrs. Pratt came out on the porch after washing and putting away the tea dishes, and when she learned it was seven o'clock, said she thought she had better go, as her grandmother had told her to come home early.

"Very well," said Mrs. Pratt; "and I will put some of those currant jumbles up for you to take to Esther. You tell her to think of me when she eats 'em, and next time I invite her to tea she mustn't have the measles."

Martha Ann smiled faintly, and said, "Thank you, ma'am," in a very low voice, and with her soft blue eyes cast down, when she took the paper bag containing the jumbles.

She walked to the gate without looking around at all. When her hand was on the latch, she remembered that she had not told Mrs. Pratt that she had had a pleasant time. But she didn't go back. After hesitating a moment, she unlatched the gate and went out into the road. She walked with her head bent, forgetting all about what her grandmother had said about throwing her shoulders back.

About a quarter of a mile down the road she came to a big stone which lay close to the fence. She sat down on it, the bag of jumbles in her lap. Her face was very sober; and after a few minutes she began to cry softly, wiping away her tears with the skirt of her apron. Presently she put her hand in her pocket, and drew out her handkerchief, folded neatly, just as she had taken it from her bureau drawer. Then slowly, one by one, she brought out four currant jumbles! She cried harder than ever as she looked at them.

While at the table she had slipped them into her pocket when she thought no one was looking, and they had laid a heavy burden on her tender little conscience ever since. She knew she ought to go back and tell Mrs. Pratt what she had done, but it seemed as if it would break her heart to do it.

"I can't! I can't!" she sobbed, her little face all puckered up with weeping.

But she did.

Mrs. Pratt was rocking on the porch and knitting on a blue yarn stocking when little Martha Ann came humbly in at the gate again. All the little girls who had been playing "Puss in the Corner" had gone home.

"Well! What on earth brought you back, Martha Ann?" asked Mrs. Pratt. "Did you leave anything?"

Martha Ann burst out crying. She took the four currant jumbles from her pocket, and held them out to Mrs. Pratt.

"I took 'em," she sobbed. "I took 'em when you wasn't lookin' at me. I was goin' to take 'em home to Essie."

Martha Ann's eyes were so full of tears that she couldn't see the expression of Mrs. Pratt's face, but she felt the currant jumbles taken from her hand.

"Shall — shall I give — you — these — in the bag — too?" she sobbed.

"No, you keep 'em. Take 'em to Essie, like I told you. I ain't mad at you, Martha Ann. I felt pretty sure you'd come back. I was just sittin' out here to see. I saw you take those jumbles; but of course I couldn't say a word. An' I knew why you was sittin' out here so solemn after supper, an' didn't want to play. But I guess you're all right now. You needn't cry any more. Come in and let me wash your face; it's all smoothed up."

It was almost dark when Martha Ann reached home, and her grandmother scolded her. So she had to tell why she stayed so late. She cried again when she saw how the story shocked her grandmother.

"It does beat all how children will act!" said the old lady. "I'm mortified 'most to death, Martha Ann. But you did right to go back and tell, though I don't guess Mrs. Pratt will ever ask you to her house again."

But she did. When Esther was able to go out, another invitation came for both little girls. And this time, when Martha Ann left Mrs. Pratt's house after tea, there was nothing in her pocket except her handkerchief. — FLORENCE H. HOYT, in *Independent*.

Editorial.

UNUSED POWERS.

In most cases, the chief regret of an old person is that life's opportunities were not more wisely used. Whether the sense of moral blame is less keen than that of failure to accomplish the most of which one is capable, or whether, after all, the highest degree of moral blame does not attach to a wasted life, certain it is that age is more apt to lament the good thing left undone than the evil thing done. It is rarely that you find an old man bemoaning his sins. But how often you hear him lamenting his wasted opportunities! It seems to him an unpardonable sin that any of his powers should have gone to waste.

Here is a suggestion and a warning for youth. Make the most of all your powers and opportunities! Do not lay up for yourselves burdens of remorse by neglecting to use and develop the faculties with which you have been endowed. The time to begin is always now. There can be but one now for the present opportunity. There will be another now tomorrow, but it will be for another opportunity. The chance you have today will never come back.

There are few sadder sights than a young man or young woman of rare promise squandering time, talent and opportunity in indolent unconcern, or in the pursuit of something utterly unworthy of themselves. One feels that they are capable of such noble things! — and yet they are selling themselves so cheaply to mere pleasure or dull-sensed ease. Little do they dream of the ever-increasing regret which is destined to pursue them like Nemesis as they enter upon the serious years of life. That irreparable past, with the opportunities that can never return — how the memory will haunt them!

"Make the most of your time, my boy!" were the parting words of a good old minister, who was sending his son away to a distant college, not to see him again, perhaps, until the boy's preparation for life had been completed. It was an injunction into which was packed the wisdom of a life of godly experience; and if the boy followed it, he could not have gone far wrong. Make the most of yourself, young man, young woman, whoever and wherever you are! Lay up no regrets for unused powers. Be a Christian; be honorable; be good. But with all your being, be faithful to the power that in you lies.

THE SOCIAL LEVER.

CHRISTIANITY brought into the world a new theology and a new philanthropy. The old theology taught that God was God of the Jews only; the new taught that he was God of the Gentiles also, for God so loved the world that He gave His Son. The old philanthropy narrowed love to one's own country and people. Jews believed that outsiders had no claim on their love or care. Greeks and Romans looked on all beyond their national bounds as brutes and barbarians. The new philanthropy enforced love to all men, irrespective of race or condition. "A new commandment," said the Lord Jesus Christ, "give I unto you, that ye love one another." "One is your Father who is in heaven. . . . all ye are brethren." The two forces which uplift humanity are the fatherhood of God and the brotherhood of man — the one a spiritual, and the other a social, lever. The wonderful changes in social conditions which characterize the past history of Christianity are due to the operation of this social lever. The hope for larger changes yet to be achieved rests upon its wider and more energetic application to the problems of our day.

Even in the closing years of the 19th century we are only beginning to comprehend the truth that Jesus Christ is the greatest of social reformers. The ancient world groaned under laws in which the few oppressed the many and in which the rich despised the poor. The principles of liberty, equality, and fraternity were born with the advent of the Saviour who gloried in the name of the Son of God. By His example and teaching He introduced the lever which has been slowly but surely lifting the poor and the oppressed to the platform of protection which is their God-given heritage. We need only appeal to the unerring testimony of history to substantiate our position that Christ has already done far more for those countries in which His religion has been a molding force than all the reformers who preceded Him. It cannot be disputed that when He came to the world there was no recognition of the rights of the individ-

ual, no redress for the wrongs of the poor, no pity for the helpless, no restraint on the merciless tyranny of might. When He opened His lips to proclaim the gospel of the kingdom of heaven, the first trumpet-call of a great revolution, which was to be social as well as spiritual, sounded out in the ears of humanity. He loved the poor, and gathered them round about Him. The invariable tendency of heathenism, both ancient and modern, is to despise the common people. Horace began a famous ode with, "I hate the vulgar crowd, and keep them at a distance." Jesus Christ always had compassion on the multitude, drawing them near to Him in order that He might comfort, feed, and teach them. He did more. He revealed God to them as their Father in heaven, the Father of the poorest and the humblest man and woman, even of publicans and sinners. In virtue of that fatherly relationship humanity was bound together in a brotherhood of mutual love and helpful service. The disciples caught the same spirit and proclaimed the same message. So it was said of them that they were revolutionists, and that they turned the world upside down — an impeachment which contains in it a glorious truth. Christians must keep turning the world upside down until they turn it right side up.

The social problems of our day and land can find solution only in the application of the principles of the brotherhood of man. True it is of sociology as well as of theology,

"Our little systems have their day;
They have their day and cease to be."

But the fact remains, although the theories change. The progress of the past and the hope of the future are inseparably associated with the social lever introduced by Christianity. The teachers of our day realize this. Very recently the chairman of the Congregational Union of England and Wales declared with all the authority of his high position that "The axiom without which the social problem must not and cannot be worked out is the brotherhood of man. Whether the new order is to be a modified, and, if possible, a humanized competition, or is to be co-operation, or is to be socialism, it must be built on this." Such an emphatic utterance carries with it the bracing breezes and cheering sunshine of a new era in social progress. The passion for man, for righteousness and true equality, is laying hold of the choicest spirits of our generation. The activity of reform is more and more keyed to the music of the brave song of Scotland's peasant band: —

"Then let us pray that come it may,
As come it will for a' that;
That man to man the world o'er
Shall brothers be and a' that."

Colored Race in the West Indies."

THE above is the caption of a very significant editorial which appeared in the Boston *Herald* of July 20. It is transferred entire to our columns because of the valuable information which it contains, and because of the apparently candid opinions that find expression therein. It will be recalled in this connection that the editor of ZION'S HERALD, while visiting Jamaica last spring, devoted most of his time to studying the Negro in that island where the race largely preponderates, and where a good measure of civil and political freedom has been enjoyed for many years. What we saw, heard and learned, we stated impartially in a series of letters in our columns. It was our purpose to reveal with absolute frankness and fidelity what might there be discovered. That we were gravely disappointed with the moral condition of the black race in the island, and so affirmed, our readers will remember. Some of the readers of the HERALD were frank enough to say that the editor was prejudiced in making his investigations and in writing his report. The following editorial shows conclusively that there was not the slightest foundation for such assertions.

These facts lead us to say again that what is most needed in all efforts to improve and elevate this race is not "beautiful theories" concerning what the Negro is or may become in exceptional cases, but a knowledge of what he actually is where he has had something of a fair chance in the struggle of life. So small a minority of this race live in our midst that practically we know very little of the Negro in regard to his peculiar limitations and capabilities. Our contemporary says: —

"In the last quarterly issue of the American Statistical Association, Mr. Frederic L. Hoffman gives a series of statistical tables bearing upon the social and moral development of the Negroes in the West Indies. As he points out, to the student of the race problem in the United States the West Indies offer an attractive field for observation and study, for the reason that for more than fifty years the Negro has there enjoyed those political and social opportunities which it is claimed are in part denied to him in this country. Thus, for more than half a century, he has had there presented the possibilities of progress and advancement in civilization; and considering that in 1851 those who were instrumental in bringing about emancipation in the

West Indian colonies of Great Britain felt confident that the change would be of immense benefit to the colored people and to the world at large, it is interesting to see how far these hopes have been verified by experience.

Mr. Hoffman's tables include the Leeward Islands, the Barbadoes, Bermuda, the Bahamas, Trinidad, Jamaica, British Honduras and British Guiana. He also has race tables as to the population of Cuba and Porto Rico. From these it appears that, while the Negro race in the West Indies does not, on the whole, greatly increase, the white population is steadily diminishing. For example, a hundred years ago the white population in Jamaica was about 10 per cent. of the entire population, while it is now a little less than 2 per cent. In the Leeward Islands the white population a hundred years ago was about 8 per cent.; it is now about 4 per cent. In the Barbadoes the white population a hundred years ago was about 20 per cent., while at the present time it is less than 9 per cent. In some of the other colonies the relative decline is not so great, but the tendency has been for the white race to disappear, with the result that the colonies have fallen more and more under the control of the Negro inhabitants.

Contrasted with this change is that present made by Cuba, where the white population in 1792 amounted to about 49 per cent., and in 1890 to approximately 70 per cent.; and Porto Rico, where the white population in 1892 was 48 per cent. and in 1890 63 per cent. In other words, in the two Spanish colonies the white race, as in the United States, has tended to increase at a faster ratio than the colored race. This Mr. Hoffman holds to be due to the determined struggle that has been maintained in the Spanish colonies by the whites, for political, as well as social, supremacy, and that under such conditions a race of inferior standing is not able to hold its own. In the British West Indies, on the other hand, the struggle was a hopeless one, and hence no effort was made to maintain it, as cendency passing, with all that it implied, into the hands of the colored population.

The result of this does not seem to have been specially advantageous. The colored race has not grown in the West Indies at a rapid rate. Possibly the limitations of area and industrial opportunities may have something to do with this, but the birth rate has not been especially high, and what is quite as material a factor in determining the growth in numbers of a community, the rate of mortality has been exceptionally high, so that the population has tended in some of the colonies to become almost stationary. In the group of Leeward Islands there are now fewer people than there were a century ago, and Jamaica may be said to be about the only island which has shown a large increase in population, the number there doubling in little less than a century. In those instances where contrast is permissible, it is found that the death rate is much larger among the colored inhabitants of these colonies than it is with the white population — a statement that also holds true of Cuba, where the death rate is high with both races, but about 15 per cent. higher with the colored than with the white race.

"But the worst showing made in Mr. Hoffman's tables of statistics is found in those which relate to the moral condition of the people, for while the statistical evidence shows that in the matter of education there is a constant improvement, as, for example, in Jamaica the number of those able to read and write over four years of age has advanced in the last thirty years from 31 to 52 per cent. of the population, a corresponding improvement does not appear to have taken place in the moral condition of the people. In the Barbadoes, 76 per cent. of the population is unmarried, in Jamaica 77 per cent., and in Trinidad, excluding coolies from the East Indies, nearly 82 per cent., while in all these colonies more than 60 per cent. of the births are of illegitimate children.

"This is a condition which can hardly be said to be characteristic of a civilized country. Indeed, many countries where the average of intelligence, as judged on the test of reading and writing, is less than is shown in these West India colonies, and where there is not a semblance of the restraints which the Christian religion imposes, would make a much better showing than this. The conclusion may be drawn that, even with some white influence, and under a government — the colonial system of England — which is far above the average of official control, the tendency of the Negro, when given a tolerable free rein, is downward rather than upward, when judged of by the ordinary tests of modern civilization. These island colonies are remarkably fertile, and afford many natural opportunities, and there is not much doubt that if they had always been under distinct white control they would have been much wealthier and more productive than they are today. The curse of slavery was eradicated sixty years ago, but its removal, apparently, gave political citizenship to the members of a race who have not possessed the qualities needed for that political, industrial, social and moral development which goes under the name of modern civilization. Their political condition may be better than members of their race who live in Hayti, because they are under English colonial control; but if that were removed, there can hardly be a doubt that they would quickly sink to the same low level."

Rev. James Pike, D. D.

REV. JAMES PIKE, D. D., died at his home in Newfields, N. H., Friday evening, July 26. Dr. Pike has been in failing health for the last year, but there were no threatening symptoms in his case till about four or five months ago. For some two or three months he has been a great sufferer from an affection of the heart and other troubles, which terminated fatally as above stated. Dr. Pike was born about seventy-seven years ago, in Salisbury, Mass., on the homestead which had been in the possession of the family since the early settlement of the country. He was converted in early life, and after a course of study in Wesleyan University he entered the work of the ministry in the New Hampshire Conference in 1841. He married the youngest daughter of the distinguished Rev. John Brodhead, one of the pioneers of Methodism in New Hampshire. It is no exaggeration to say that Dr. Pike was one of the noblest of God's noblemen. The endowments which nature gave him, with a well-trained mind, and the added qualifications which came from a deep religious experience, admirably fitted him for the various positions of trust which he was called upon to fill. He was endowed with great common sense, and this with his natural modesty deterred him from seeking the positions of distinction which he

accepted when they came to him in the line of duty. To all these positions he brought rare wisdom, conscientiousness, judgment and courage. As pastor, presiding elder, General Conference delegate, member of the Book Committee in an emergency which required much wisdom and a clear sense of justice, member of Congress two terms in the days that tried men's souls, soldier in the Union Army commanding the 16th Regiment, N. H. Vols., he proved to be the right man in the right place. He had the rare faculty of discriminating character, and was "a lover of good men," but had a sanctified scorn for everything like duplicity or meanness.

In his last sickness and severe suffering he was sweetly submissive, and longed, as he once expressed it, to be "mustered out." His wife and two children — a son and a daughter — survive him.

Personals.

— Prof. Henry Drummond is slightly improved in health, but is far from well.

— Rev. Henry Baker, D. D., and wife have returned from their trip around the world.

— Rev. Dr. E. Thorpe, of First Church, Hartford, Conn., returns from a European trip, Aug. 1.

— Bishop and Mrs. Warren entertained the National Council of Education at their residence at University Park, Col.

— The health of Rev. William Arthur, author of the "Tongue of Fire," has measurably improved within the last year.

— Rev. Dr. M. B. Chapman, of New York Avenue Church, Brooklyn, accompanied by his youngest daughter, is making a brief tour in Europe.

— Dr. M. S. Terry's tract on the "Doctrines of Arminian Methodism" has been adopted by the General Conference of the United Evangelical Church as its "articles of faith."

— "The Man of Galilee," one of Bishop Haygood's books, is to be brought out in Portuguese for the use of the people of Brazil. This book has already been published in Spanish and Japanese.

— Rev. C. D. Battelle, now the senior member of the Ohio Conference, completed his 88th year, July 13. He is quite feeble, but full of faith and hope. He entered the Pittsburg Conference in 1833.

— We learn from the Pittsburg Advocate that Prof. James Hervey Ward, who recently graduated from the Boston School of Oratory, will have charge of the special department of elocution and oratory in Mount Union College.

— Rev. J. E. Duxbury, of Marion, writes in pleasant vein: "Bishop Hurst, who is spending the summer in Marion in a neat house in a good location by the water, and who is apparently enjoying tree-climbing and horse-back riding, will preach here in the M. E. Church, Aug. 4."

— The Christian Uplook of Buffalo says in last week's issue: "Dr. W. N. Brodbeck, of Boston, spoke on Thursday afternoon last at Silver Lake on 'The Pastor and Revivals.' It was an address of great spirituality and power. It was worth coming from the remotest end of the Conference to hear."

— In the last three weeks Bishop Mallien has traveled over 2,000 miles, preached nine sermons, delivered seven special addresses, besides attending personally to his large correspondence. Sunday, July 21, he was in Buffalo, preaching in the morning at Sentinel Church and in the evening at Glenwood.

— Dr. Joseph Parker, of the London Temple, entered on the twenty-sixth year of his ministry recently, and at a public service informed his congregation that he had decided to relinquish the fixed yearly sum hitherto paid to him, in favor of such absolutely free-will offerings, whether much or little, as the general congregation might feel moved to make.

— E. J. Glave, the African explorer who was sent to Africa two years ago by the Century Company, is reported to have died, May 12, at Matadi Mission. Mr. Glave was only a little more than thirty years old, but he had been very successful in African work. He was one of Stanley's trusted aids while he was founding his stations on the Congo, and was also a member of the Sanford exploring party.

— The New York Observer recalls the fact that "the late Professor Robertson Smith, while cordially recognizing Huxley's merits as a zoologist, was accustomed to speak with extreme scorn of his philosophy. He said that Huxley and Tyndall could never have gained such influence as they had except in an age indulgent beyond most others to ignorance which calls itself philosophy, and blindness which calls itself scientific doubt."

— The Central says in last week's issue: "Miss Jennie Smith, known from Baltimore to Denver as a devout and successful worker among railroad men and an evangelist of singular gifts, has been lying very ill at her cottage at Mountain Lake Park, Maryland, for some weeks. At times she has hovered between life and death. Many friends are joining in the prayerful hope that she may be spared to do many more years of work before being called home."

— This office was honored by a call last week from ex-Senator H. W. Blair, of Manchester, N. H. We were not surprised to learn from him, in response to our inquiry, that Mrs. Blair's volume, "Lisbeth Wilson: A Daughter of New Hampshire Hills," is having a generous sale. This is an especially good book for vacation

reading. Eminent critics speak in highest praise of the story.

— President Warren and daughters are summering in a cottage at Hyannisport.

— Rev. and Mrs. William J. Haven, of Brookline, are receiving congratulations upon the advent of a little daughter.

— Prof. W. F. Steele, D. D., of the School of Theology of Denver University, will soon visit his father, Dr. Daniel Steele, at Milton, Mass.

— Mrs. Jane Bancroft Robinson made an able and impressive address at the annual convention of the Woman's Home Missionary Society at Ocean Grove, July 27.

— The *Atlantic Monthly* for August contains an able and discriminating contribution from the pen of Hon. Harvey N. Shepard of this city upon "The Wrongs of the Juryman."

— Bishop Hurst and Dr. Crooks have invited Professor Charles W. Rishell, of Boston University School of Theology, to prepare a volume on Christian Evidences for their Biblical and Theological Library.

— Mr. Wilson M. Day, president of the Chamber of Commerce of Cleveland, Ohio, who has been selected as director-general of Cleveland's coming centennial celebration, is a prominent young Methodist layman.

— Rev. Page Milburn, of Baltimore, conveyed the greetings of the recent International Epworth League Conference to the convention of the Baptist Young People's Union, which was in session in Baltimore last week.

— Rev. Dr. J. H. Barrows, of the First Presbyterian Church, Chicago, sails, July 31, for Paris. He will lecture before the Grindelwald Conference upon "Lessons to the Churches from the Parliament of Religions."

— We are gratified to learn that Bishop O. P. Fitzgerald, of the Methodist Episcopal Church, South, who is summering at Newport, R. I., is to be heard in one of our Boston pulpits. At the earnest request of Dr. Pickles, he has consented to supply Tremont St. pulpit the last Sunday in August.

— The Northwestern of last week observes: "Dr. Daniel Steele of Boston was a welcome visitor in Chicago last week. He has been doing valuable work at Bay View and Ludington, Mich., at the assemblies, and incidentally took a glimpse at Chicago, which city he had not seen for many years."

— Rev. R. L. Bruce, of Helena, Montana, in a personal note, says: "We are all well and happy. We start for a two weeks' trip in the National Park, July 30. Our Conference meets here Aug. 22, and the State convention of the Epworth League immediately follows. We shall not rust much in the next six weeks."

— Rev. S. L. Baldwin, D. D., writes from the Mission Rooms under date of July 27: "Cablegram from Calcutta announces the death of both Rev. August Kullman and his wife, from cholera. Mrs. Kullman was the daughter of Rev. S. S. Weatherby, of the New Jersey Conference, formerly a missionary in India."

— Mrs. Margaret Bottoms thinks many will be able to say of Rev. John Watson (Ian McLaren), the Liverpool preacher, and author of "The Bonnie Brier Bush": "One thing I know, that whereas I had not seen Jesus, under that man's preaching I saw Him." She tells of a Liverpool lady of the Episcopal Church who has been waiting for years to get a pew in Mr. Watson's church.

— Bishop Mailleau says of Dr. Ashley, who is elected to the principanship of Lima Seminary: "I know Dr. Ashley well. He is one of the finest scholars that ever graduated from Ohio Wesleyan University or Boston Theological Seminary. He is also a preacher of marked ability and power, and spiritual width. On every charge where he has labored as pastor he has had a revival."

— President J. M. Durrell, of Tilton, says in a personal note: "I had a nice time at Round Lake. Visited Saratoga and Lake George with Mrs. Durrell. Dr. Pickles, of Tremont St., gave the Association of Seminary Principals a fine discourse at Round Lake last Sunday; he swept things — never heard him when he was in such good trim. Dr. King said: 'That is what I call sustained magnificence.' Good for New England!"

— H. C. McDuffee, of Bradford, Vt., informs us that among the names of the petitioners for a charter for a public library for that town — a copy of which we have been permitted to examine — appears the signature, in a strong and legible hand, of Jeptah Sharp. This petition bears date of Sept. 10, 1796. Jeptah Sharp was a Negro, a resident of the town, a property-holder, and a blacksmith by trade. As the thirty-four signers to the petition include the leading men of the town, it is evident that this Negro was received on terms of perfect and considerate equality by his white fellow-citizens of Vermont.

— Rev. J. T. Docking, Ph. D., of the Tabernacle Church, Providence, R. I., has returned from an extended trip in Europe, in which he acted as a spiritual chaperon of the 150 delegates attending the World's Convention of W. C. T. U. in London. The services of Mr. Docking in this capacity seemed to be highly esteemed and appreciated. At one of the out-door meetings in Switzerland, Mother Stewart, of Ohio, the most popular woman in the party, introduced a resolution of thanks "in grateful recognition of his valuable services as conductor." The resolution was seconded by Dr. T. Snowden Thomas, of Philadelphia, and unanimously carried.

— The announcement of the death of Mrs. Maria T. P. Miner, wife of the late Dr. A. A. Miner, will awaken tender and pathetic response. She died Saturday morning, the 27th. So closely was her life intertwined with that of her distinguished husband, whose death occurred June 14, that she was unable to bear the separation. For nearly sixty years they had lived an idyllic married life. One sister, Mrs. Swasey, survives her, and a niece, Miss L. Field. Two of her sisters married Methodist ministers — one being the wife of Bishop O. C. Baker, and the other the wife of Rev. Chester Field, of the New England Conference.

— In an interesting article in *McClure's* for June, entitled "Before Grant Won His Stars," it is stated that when the first company of soldiers that had been raised passed by the leather store of J. R. Grant & Co., U. S. Grant stepped from the doorway, clad in his Mexican overcoat and with a faded soft felt hat upon his head, and marched to the station whence they were to take train to Springfield. The narrator then says: "At the railway station, just before the train started, the Rev. Mr. Vincent (now Bishop Vincent) addressed the company, standing upon a freight car as an improvised pulpit."

Brieflets.

Notwithstanding reports to the contrary in the city and local press, the editor of ZION'S HERALD is at his desk, and proposes to remain there for the coming month, save as absent a day at a time in attendance upon some one of our camp-meetings.

Rum means ruin. In all ages it has been the scourge of the human race. The drink habit wastes the substance, undermines health, debauches morals, and blights the hopes of the future. Rum is the unspeakable diabolism, the source of crime, the precursor of judgment.

On page 4 will be found another letter from our new Chicago correspondent, and other interesting matter.

At the recent session of the Welsh Calvinistic Methodist Assembly it was reported that twelve years had elapsed since so many new churches had been established as were established last year, and they had to go back ten years to find as large an increase in the number of communicants as was reported last year. The increase for 1893 was 253 above the average increase of the previous twenty-four years.

Remember, young man, the wine-cup is deceptive. Danger lies in the first draught. Touch not, taste not! Avoid as you would poison. Death lurks under its brilliant colors.

Dr. Wheatley's letter on the second page is particularly interesting and timely.

Our symposium upon "The Removal of the Time Limit" will appear in the next number.

Hugh Montgomery is right when he says the way out of the drink evil is total abstinence. It is the only patent worth defending. Let liquor alone, and the work is done and effectually done. No other method can prove successful. No law, no organization, can make the American people temperate. The American people themselves must do the work. Light and persuasion can only help them to engage in earnest to accomplish the mighty task.

The *Interior States* a fact and points a pertinent lesson with characteristic force in saying, in its last issue: —

"Two or three years ago an enterprising reporter for the daily press interviewed the pastor of a leading liberal church, not a thousand miles from Chicago, upon the burning question, 'Why don't the men go to church?' The answer was that the men had 'got tired' of the dogmatism of the orthodox churches and were only to be found in the pews of the liberals. A count made in this same church one beautiful June morning revealed just forty-two persons present in the pews, men and women and children included. Putting down the bars is not sufficient to fill up the pasture. There must be something to eat within the enclosure if the flock is coaxed inside."

Rev. James Murcell, pastor of the Baptist Church on Osmaston Road, Derby, Eng., a delegate to the recent Christian Endeavor Convention, being interviewed while in this city, is reported to have said: "I find that the chief difference between the Baptist Church in this country and at home is the close communion you have here. We draw no line over there. We invite all to the table of the Lord." We call the special and particular attention of American Baptists to the statement of this eminent minister. We are acquainted with members of that denomination who have been educated to the idea that for a Baptist to allow or practice open communion would be a serious violation of a Christian obligation. Does living upon opposite sides of the Atlantic really make any difference in the case? There must be misapprehension somewhere. We are mystified. Will our Baptist friends please to enlighten us?

The *Daily Standard* calls attention, with pertinency and force, to an evil which greatly scandalizes the Christian Church, in saying: "When a clergyman does not know enough of the Gospel to supply him with themes for discussion, nor enough of human need to keep him in touch with an advancing world, he is very sure to seek a temporary respite from professional death by some sort of circus performance in the pulpit. These are the mountebanks who bring disgrace upon a calling which all men wish to respect."

The trustees of Boston University have just purchased of the heirs of General Benjamin F. Butler the lot and house many years occupied by him for office purposes. The estate adjoins both that of the University School of Law and that of the College of Liberal Arts, and on this account was the more important to the University in carrying out plans for future enlargement. In addition to this the trustees have purchased for the immediate use of the overflowing Law School the vacant church on the opposite side of the street. This they will at once reconstruct and enlarge. It is the building long occupied by the Mt. Vernon Congregational Church. It was the spiritual birthplace of Mr. Moody, the evangelist. From it came Mr. Duran, the founder of Wellesley College. The Law School, always large, has doubled in attendance since 1890.

The total valuation of the property of the Methodist Episcopal Church divided by the number of members in the church gives \$35.42 as the per capita share.

The Northwestern of last week makes a startling revelation concerning the publication of vile literature in Chicago; but doubtless the same thing is being done under cover in every large city. Our able contemporary says: "We dare not tell our readers about some products of printing-presses recently discovered and seized by a committee of the Chicago Civic Federation. Books which a decent man blushed to look at in the presence of an animal, or a wooden Indian that serves as a tobacco sign, have been found by the ton. Letter-press, engravings, sketches, and scenes which might well have horrified Sodom are sold by the wagon-load in and near some of the most aristocratic hotels and huge buildings in almost every city." It would be more surprising to discover how largely this kind of vileness is thrust into the hands of young people, even in worthy homes. The first step in impurity and corrupt living is often thus taken. And yet the great majority of parents fail to exercise thoughtful supervision over the reading of their children, and do not strive in any reasonable way to cultivate in them a love for good literature.

When we read an editorial paragraph like the following in the *Examiner* of New York, the very able organ of the Baptist Church, we decide, with no little satisfaction, that our itinerancy has some valuable compensations: —

"One of our regular correspondents asks us to plead for mercy for himself and his fellow-scribes from brethren who desire to be introduced to the pastores churches referred to in the weekly or monthly letters. 'We mention vacant churches,' he says, 'at the price of having our personal correspondence almost doubled.' This is a hard case, truly. We know of only one effective way of escaping the importunity complained of. Procure a capacious waste-basket — and use it remorselessly."

Says the *Westerner*: "Thirtieth ultimo, Bishop Ninde and Dr. Coborn co-operating, Rev. Wilbur F. Sheridan, pastor Tabernacle Church, Detroit, saw the debt of \$11,000, which has burdened the society, provided for, and the capstone set in a year's most successful work."

It is one thing to experience the deep things of God, and an altogether different thing to be able to express that experience in language that shall accurately fit the facts. To do this demands a critical knowledge of words as well as an ability to analyze mental conditions and emotions, granted to but few. A trained mind is indispensable for this difficult work — a mind that can discriminate between things that look alike and yet are essentially dissimilar. To quote in behalf of a special theory of the higher life the testimonies of untrained people who are careless in their use of words, is unsafe and misleading. The terms employed are largely drawn from the theory, and then are laid hold of by the unthinking to prove the very theory which is in question. This is a vicious circle, from following which no profit comes.

There is a great deal of superstition in regard to the use of the benediction in Christian congregations. The benediction is really nothing more nor less than a prayer. No blessing is conferred by its utterance more than in any other prayer. Custom has confined its use to ordained ministers, which is all very proper and has the sanction of apostolic custom. There must be order in the house of God; and the order of centuries has been that clergymen should pronounce the benediction. In this matter church order and decency are to be distinguished from Bible command. The Bible nowhere informs us that ministers alone may make use of the formula of dismissal. A layman, if he wished to do so, and if the congregation wished it, could pronounce the benediction. It is well for us to follow the existing order, but it is also well to understand that the order is based on usage and not on a specific Biblical teaching.

In the Roman Catholic countries of Europe, like Italy and France, where Methodism has been to some extent established, but where infidelity much more largely abounds, the freethinkers assert that the Methodists, because they stand for religion, are the allies of the Roman Catholics; and the Roman Catholics declare that the Methodists, because opposed to the church, are helping the freethinkers. The Methodists do, in fact, hold a position between the other two extreme wings of thought, and can be friendly with neither. They got protection from persecution when the infidels are in power, but, on the other hand, they find that the life and interest in religious things evinced by opposition is more favorable to their work than utter indifference and spiritual deadness.

Yucatan, a Primitive Cradle of the Human Race.

YUCATAN is a wonderland, a museum of antiquities, abounding in the remains of a civilization already ancient when Athens and Rome were founded, and forgotten when Columbus entered the New World. The country is an eastern extension of Central America, with a length north and south of 260 miles and a breadth east and west of 180 miles, separating the waters of the Gulf of Mexico from those of the Caribbean Sea. The country, but slightly elevated above the sea level, is uniformly flat and covered with a loam of extraordinary richness. The south is favored with an abundant rainfall, resulting in great vegetable growths, while the north is nearly rainless. The south is covered by dense, well-nigh impenetrable forests, while the north becomes productive only by means of irrigation. The ancient inhabitants established a system of irrigation as remarkable as that of Egypt or of Babylon.

Over the barren north as well as through the dense forests of the south are scattered ruined cities, temples and palaces, on whose walls are inscriptions, bas-reliefs and sculptures which surpass in harmony of design and excellence in execution those of Egypt and Babylon. The exactness of proportion and the elegance in mural decoration attest the advanced civilization of the builders and inspire in those who study these remains feelings of admiration and amazement.

The modern Americans have been slow to investigate these hidden treasures. The climate is unfavorable, and the ruins are often concealed in dense forests difficult to penetrate, destitute as they are of roads. To add to the difficulty, the native people are inimical to strangers and suspicious of all meddling with the ruins on their soil. The first to draw attention to these ruins was John L. Stephens, the traveler, who filled two octavos with his story of the marvels. Then followed the famous Abbé Brasseur de Bourbourg, Lord Kingsborough, Desiré Charney, and others. They succeeded in finding many ruins and multitudinous inscriptions, but no one of them succeeded in finding a key which would unlock these ancient treasures.

The last to devote his attention to these antiquities was Dr. Augustus le Plongeon, the eminent explorer and archaeologist, who spent twelve years in explorations in Central America. In some respects his labors are the most satisfactory of any in the group. He not only investigated the ruins, he proceeded further in the interpretation than any of his predecessors and succeeded in giving us a somewhat full account of that remarkable civilization, dating so far back in the world's history. How accurately he has made his interpretation we may not know without the criticisms of other specialists. Though his results are not given in full, the *Review of Reviews* for July contains generous outlines from which we can some items which will be of interest to the intelligent reader.

To secure a key to the old Maya language, in which are written the mural inscriptions and the hieroglyphics on parchment and paper made from the bark of the mulberry tree by a process similar to that employed by the Egyptians in the preparation of the papyrus, was a controlling purpose in his explorations. Knowing the conservative character of the aborigines, he naturally concluded the pronunciation of the ancient tongue would be preserved by their descendants, the Quichés. His conjecture was not in vain. He found, on trial, that the manuscripts and inscriptions could be read by giving the words the pronunciation still in use by the natives. In reading in this way he found the language had close affinities with the Egyptian and other ancient languages; indeed, that the Egyptian is a modern version of the Maya. He found an old law regulating the marriage of brothers and sisters similar to those of Egypt, Assyria and Babylon. The painting and sculpture he holds to be the originals from which Egypt and other peoples copied, the Maya being the oldest language and civilization of all. The Maya primitives form the names of the letters of the Greek alphabet and together make a little pun on the submersion of the great island Mu in the Atlantic Ocean.

By these records Dr. le Plongeon proves, at least to his own satisfaction, that America is the primitive cradle of the race from which Europe and Asia were peopled. Cain and Abel were citizens of Yucatan. The Sphinx is a monument erected to the memory of Abel by his widow, who had migrated to the valley of the Nile. The Greek alphabet is simply a Yucatanese version of the lost Atlantis of Plato. The only trouble in this account of the great explorer is that his key is too handy; it unlocks all the secret doors in the great museum. We must wait until the inscriptions and manuscripts can be further examined by competent scholars. If he has really found the right key, those archaic treasures of Yucatan must unfold to us many marvelous things. Outside of Egypt, none of the early nations have left a literature more abundant and remarkable than that of this little peninsula in the Gulf of Mexico. Our explorer is prepared to dispute with Dr. Warren the question as to the original seat of mankind. He contends for a tropical rather than a polar Eden.

Any one examining the illustrations can hardly fail to be impressed with the great similarity in type between the architecture of ancient Egypt and Yucatan. The Maya forms seem to be the older and less perfect; the type of the two builders are the same. As to how the two peoples knew each other there are several theories. The findings of Dr. le Plongeon favor the Atlantic theory. The hypothesis cannot yet be accepted as history.

The Sunday School.

THIRD QUARTER. LESSON VI.

Sunday, August 11.

Num. 21: 4-9.

Rev. W. O. Holway, U. S. N.

THE BRAZEN SERPENT.

I. Preliminary.

1. Golden Text: As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. — John 3: 14.

2. Date: B. C. 1402, in September, thirty-nine and a half years after the passage of the Red Sea, and about a month after the death of Aaron.

3. Place: The valley known as the Arabah, extending from the Dead Sea to the Gulf of Akabah, the eastern branch of the Red Sea.

4. Connection: The thirty-eight years of wandering in the Wilderness of Paran; death of Miriam at Kadesh; death of Aaron on Mt. Hor.

5. Home Readings: Monday — Num. 21: 4-9. Tuesday — Hosea 14. Wednesday — 2 Kings 18: 1-7. Thursday — Isa. 45: 20-25. Friday — John 1: 29-36. Saturday — John 12: 23-33. Sunday — John 3: 4-16.

II. Introductory.

The fortieth anniversary of the Exodus had dawned upon the Hebrews. The doomed generation had fallen year by year in the wilderness, and a new race, untainted by the idolatry or servitude of Egypt, had taken its place. The long, dreary discipline was fulfilled at last, and at Kadesh, where the sentence against the fathers had been pronounced, the children, now grown to manhood, reorganized the camp at Jehovah's command, and set themselves in marching order for the land of promise. And yet the beginning was far from hopeful, and there were sorrowful experiences to be passed through before the border of the goodly land would be reached. The aged Miriam found her grave at Kadesh, and the lofty summit of Mt. Hor was selected as the place where Aaron should lay aside forever the high-priestly vestments and find a tomb. Then, too, there were obstacles in the way which seemed insuperable. The Edomites emphatically refused them a passage through their country and barred their advance by an armed force; and King Arad, the Canaanite, remembering his victory thirty-eight years before, made a successful assault upon the host and captured several prisoners. This Canaanite foe was, however, by a solemn vow, devoted to utter extermination; and acting now under God's blessing, the heights of the city were scaled, the inhabitants put to the sword, and the destruction was so complete as to warrant the name by which the place was afterwards known — Hormah, or the place of the "ban." The rights of the Edomites were, by the command of God, to be respected, and the host, therefore, was directed to turn to the south and "compass" the land of Edom. The disappointment of the people at this unexpected order, together with the hardships which they encountered in the sterile Arabah through which their course lay (and here our lesson begins), found vent at last in fierce murmuring against God and their leader Moses. They bewailed their departure from Egypt, complained of the scarcity of bread and of water, and spoke contemptuously of the heaven-sent manna. At the very height of their rebellion a terrible judgment befell them. The camp was invaded by "fiery serpents" whose sting was fatal. There was no escape from these poisonous reptiles. Many were bitten, many were dying, and the terror of the people led them at last to hasten to Moses and confess their sin, and beseech him to pray to God in their behalf to deliver them from mortal peril and threatened extermination. "And Moses prayed for the people," and relief came, not in the expected way, but yet in a way which connected this incident with the Gospel history, and made it illustrative, until the end of time, of a healing and a deliverance, not for the Jews only, but for every child of Adam; not for the body alone, but for the soul. Moses was commanded to make a serpent of bronze and set it up on a pole within sight of all. Whoever, then, among the multitude who had been bitten, even though his eyes were almost glazed with death, would lift his gaze to that serpent of bronze, was instantly healed.

III. Expository.

4. Journeyed from Mount Hor — where Aaron had died, and at the foot of which the Israelites had mourned for him thirty days. From this point the way to the promised land was easy and short, but it lay through the country of the Edomites, who stubbornly refused to let them pass. Their only course, therefore, was to turn southward along the Arabah till

they could find a pass through the mountains towards the east. This pass was not to be found until they reached the Red Sea — the branch of it known as the Gulf of Akabah. Mount Hor is the principal summit in the Edomite range, double-peaked, on one of which is the Mohammedan chapel erected over the supposed grave of Aaron. Its altitude above the Arabah is 400 feet; above the Mediterranean, 4,800 feet; above the Dead Sea, 6,000 feet. Compass — go round. The land of Edom (Greek, Idumea) — a mountainous tract of country, some fifteen or twenty miles wide and one hundred long, extending from the Dead Sea to the Red Sea. Its ancient name was Mt. Selir. At this time it was occupied by the descendants of Esau. Soul of the people was much discouraged — at being turned back and compelled to go so far away from the goodly land in order to make the circuit of the mountain range; and also because of the hardships of a prolonged march through a sandy desert.

They had requested the privilege of a passage through Edom, but had been refused (chap. 20: 14-21). They were not permitted to force a passage, but by the command of God turned southward to make a circuit of the Edomite territory, and enter Canaan on its southeastern boundary. The opposition of Edom and the unprovoked attack of the Canaanite King of Arad must have convinced Israel that the most serious difficulties of their march had now commenced. It was quite natural that during the thirty-eight years when they were scattered up and down the Sinaitic peninsula, their powerful neighbors should have left them un molested as the wandering Bedouins are at this day. But when Israel again gathered together, and moved forward as a host, then the tidings of the marvelous things which God had done for them, communicated with all the circumstantiality common in the East, would excite mingled terror and determination to resist them (Ebersheim).

5. People spoke against God and against Moses — the same fierce outbreak of murmuring and reproaches which had on previous occasions called down upon them the divine judgments. It should be remembered, however, that during the long nomadic sojourn in the wilderness, the generation that came out of Egypt had in a large measure died, and their children had lost the impression of the earlier lessons. In the wilderness . . . no bread, neither . . . water. — And yet for nearly forty years bread had not failed them and their water had been sure. Over and over again their wants had been supplied by special miraculous interposition. Our soul loathes this light bread. — They were so embittered by disappointment that they called even the miraculously manna "contemptible," or "despicable," for that appears to be the meaning of the word "light."

The former murmurings at Kadesh had been treated leniently, and water had been supplied, apparently at their angry demand. They seem not to have interpreted the miracle there as an instance of mercy in spite of their wicked course, but as a response to it; and they therefore now repeated the experiment of insurrection. Thus men still "turn the grace of God into lasciviousness," "not knowing that the long-suffering of God leads them to repentance." The murmurs of the people are represented in 1 Cor. 10: 9 as a tempting of Christ (Johnson).

6. The Lord sent — by His permissive Providence. Says Geikie: "The region itself provided a terrible punishment for such disloyalty and rebellion." Fiery serpents — a species of venomous reptiles that abounded in that region, and were called "fiery" either from their color, or, more probably, from the burning, inflammatory nature of their sting, which in most cases proved to be fatal.

While we are at war with God we can look for no peace from His creatures. Everything rejoices to execute the vengeance of its Maker. The stones of the field will not bequeath with us while we are not in league with God (Hall).

7. People came to Moses. — Alarmed at this terrible and deadly infliction, and recognizing God's punitive hand in it, they seek with repentence and confession him whom they had so bitterly and wickedly accused. Pray unto the Lord. — They ask Moses to become their advocate. They felt that only God could help them. And Moses, utterly forgetful of the personal reproaches they had cast upon him, complied with their request.

The meekness, patience, and forgiving spirit of Moses appeared conspicuous on this occasion. Though so often the subject of their reproaches and provocations, yet upon the slightest evidence of repentence and amendment, he turns with a parental yearning toward them, and virtually says, in the language of Samuel on a like occasion (1 Sam. 12: 23), "As for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way" (Bush).

8. Make thee a fiery serpent — a brazen, or rather bronze, similitude of the deadly serpent. Set it upon a pole (R. V., "a standard") — high enough for every one who had received the fatal sting to see it. When he looketh upon it (R. V., "seeth it") shall live. — Every sufferer must look, or die; every sufferer who did look, lived. Even out of their sin and its punishment God found the means to train these faithless followers in the way of faith. They must have sufficient faith to look at this poisonless, inert, metallic serpent, or else they must resign hope. The instant they looked, they were healed. The typical meaning of this divinely-appointed method of healing was finely brought out by our Lord in His conversation with Nicodemus (John 3: 14, 15). Jesus Himself was "made sin for us who knew no sin." He was "made in the likeness of simple flesh," and uplifted on a cross in sight of all. Whoever feels within him the deadly venom of "that old serpent, the devil," has but to cast one penitent, believing look at the crucified Christ, and instantly he is healed.

On that the venom of the old serpent inflaming men's passions and causing them to commit those sins which must otherwise terminate in their eternal destruction

were but as sensibly felt, and the danger as plainly apprehended, as the Israelites felt the pain and feared the death which followed from the bite of the fiery serpents. Then none would turn away from Christ and His Gospel; then would a crucified Saviour be so valued that all things else would be "accounted loss for Him;" then without delay and with all earnestness and simplicity of dependence, they would apply to Him, crying, "Lord, save us, we perish!" Then from day to day would they look to Him for pardon and healing, and show their faith by their works; nor would any abuse the freeness of His salvation to them, when they estimated the price which it cost Him; and their love to the Saviour would increase their dread and abhorrence of sin, and watchfulness against temptation (Scott).

IV. Illustrative.

1. Preserved as a relic, whether on the spot of its first erection or elsewhere, the brazen serpent, called by the name of Nehushtan, became an object of idolatrous veneration, probably in connection with the Ophite worship that was adopted in the reign of Ahab, with all the other idolatries of the neighboring nation; and the zeal of Hezekiah destroyed it with the other idols of his father. But the passion for relics is not extinguished by the destruction of its objects. In A. D. 971 a Milanese envoy to Constantinople being asked to select a present from the imperial treasures, chose a brazen serpent which the Greeks assured him was made of the same metal that Hezekiah had broken up, and this serpent, probably the idol of some Obite sect, is still shown in the Church of St. Ambrose at Milan, as that which was lifted up by Moses in the wilderness (W. Smith).

2. In this very neighborhood Captain Frazer met with a reptile of the adder species, called hanish; and he adds, "All the Arabs say there are flying serpents here, three feet long, very venomous, their bite deadly; they have no wings, but make great springs." Niebuhr found near Basrah a venomous species called Hele Thlare, i. e., "flying serpent," because it was said to fling itself from one tree to another. This latter statement furnishes a satisfactory explanation of one epithet applied to these serpents. The other ("fiery"), if indeed it denotes the burning sensation produced by the bite (which is the rendering of the Arabic version), is also not without its appropriate illustration. Mr. Churton, when southwest of the Dead Sea, fell in with a large red-colored serpent, which issued from a hollow tree; it was accounted dangerous by his Arab guides, who first fired at it, and then hewed it to pieces with swords. Schubert also states, in his journey to Mount Hor, that "a large and very mottled snake was brought to us marked with fiery spots and spiral lines, which evidently belonged, from the formation of its teeth, to one of the most venomous species. . . . The Bedawins say that these snakes, of which they have great dread, are very numerous in this locality" (Wilton).

3. We all know the use our Saviour made of this incident, treating it as a type of the great salvation which He wrought out for sinful men: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." In the serpent's bite, the poison of which privates the whole frame of the victim, and causes death, we recognize a vivid symbol of sin. And in the remedy, too, there are obvious points of analogy. In both cases it was provided by God Himself. In both, the way of cure had a peculiar relation to the disease. By fiery, stinging serpents came death; by a serpent of brass, made in the likeness of the fiery serpents, but without their stinging, came life. In the same way, as by man came death, so by One who was "made in the likeness of sinful flesh" but without that sin which is "the sting of death" — by Him came life eternal. In both cases the means of cure was simply looking — in the one case, with the bodily eye; in the other, with the eye of faith. In both cases the object to which the eye must be directed is "lifted up" — in the one case, on a pole; in the other, on a cross (John 12: 32). In both, salvation is offered to all without exception: "every one" (Num. 21: 8), "any man" (verse 9), "whosoever" (John 3: 15). In both, life was the reward of looking; death, the inevitable consequence of refusal (Gibson).

SUMMER PLANS WITH SUNDAY SCHOOL CHILDREN

Miss Bertha F. Vella,
Massachusetts Primary Secretary.

The "Stay-at-Homes."

If the teacher is to be absent, she should get a good substitute as possible. If this is done she will not be troubled by a feeling of neglected duty, and she will know the children are cared for during her absence.

Have the room attractive. If it is clean, well aired, windows shaded, and some foliage and flowers brought in, the children will be glad to come. It will be a change from the six days of play, be restful, and they will listen with interest.

Vacation Letters.

Some teachers who treasure the love and devotion of their classes do what they can when away to keep their influence upon the little people unbroken. They write letters to be read during the Sunday-school hour by the teacher in charge. The children take great delight in knowing something about what "teacher" is doing. The illustrations and advice she writes, as well as what she speaks, are kept in childhood's memory and have their influence in children's lives. Some teachers send these letters every week. It is needless to say that delightful responses are received from little, grateful, loving hearts.

Golden Opportunities.

The teachers who remain at home with the "few" (?) children have a period of privilege

— the privilege of getting nearer to each young heart and life, the privilege of more direct personal work for each young soul. "Opportunity is authority." Mrs. Cook says: "Consider how much more you can do for them than for a large class; what pretty little songs you can teach them as they gather with you about the organ, and how much pleasure they will take in singing them for the other children when they return to the class; what good meetings you can have with them occasionally; how easily you can teach them to pray and speak of Jesus, when you have so few together; what delightful and profitable lessons you can have with them gathered close around you in the class-room; how closely you can draw them to you and to each other; what opportunities you will have for leading them to Jesus. Instead of feeling discouraged at the smallness of our classes, let us try to make the most of our opportunities."

Afternoon Outings.

It is well to recollect that the boys and girls who cannot go away may be led to be less regretful if some special week-day attention is given them at this time. An occasional holiday or picnic will give great pleasure and benefit teacher and children. I do not here refer to the elaborate pleasure exertion which is prepared with much laborious effort and begins early in the morning and lasts until dark; far better to have a simple little afternoon party to which the children may come without dressing up. A sandwich, a piece of cake and some lemonade will satisfy any ordinary child. In this way the trouble and expense may be very small and the enjoyment very great" (Mrs. Cook).

Sand and Shells.

If near the seashore, this afternoon party will enjoy going to the beach. It will afford much pleasure while there if the teacher conducts an imaginary journey to "the land where Jesus walked and talked." Here each child has room to trace on the sand an outline map of Palestine. Then, as the "young travelers' class" visits from place to place, talking over the events of which they have learned in the Sunday-school, the location of places may be designated with shells. Some industrious children have enjoyed making the whole outline of small shells. This is a good preliminary drill to map-drawing, beside accomplishing the fourfold object of giving pleasure, recreation, instruction and review. In such surroundings the children take peculiar interest in the story of the calling of the first disciples, the parable of the sower, etc. (This might be told by the teacher sitting in a boat while the children remain on the sand.) Appropriate Scripture selections or songs might be taught.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice
Which is more than liberty.

If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.

Do you know how many birdies
In the sunshine sing all day?
Do you know how many fishes
In the sparkling waters play?
God, the Lord, who dwells in heaven,
Name and life to each has given,
In His love they live and move.

Do you know how many children
Go to little beds at night,
And without a care or sorrow
Wake again with morning light?
God in heaven each name can tell
Knows us, too, and loves us well.
He's our best and dearest Friend.



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League Prayer-meeting Topics

August.

Rev. Matthias S. Kaufman, Ph. D.

August 4—"Withering of the Fig Tree." Matt. 21: 18-22; Mark 11: 12-14, 21-24.

Among all the miracles performed by Christ not one has given His enemies greater satisfaction or His friends greater perplexity than the withering of the fig tree. Fully accept the true character of the God-man, interpret this miracle in the light of that character, and all perplexity vanishes; His enemies are disarmed, and the supreme greatness of His lordly life shines forth with more radiant splendor. Observe,—

1. The circumstances. It is Passion week, Monday morning—a week of intense thought and feeling on the part of our Lord. The shadow of the cross is over Him. Darker and thicker that shadow grows. Short is the time. What He does must be done quickly and with tremendous emphasis. It will make a lasting impression. Usually He was gentle; now He must be severe. Judgment lingers in His heart, but it cannot be ignored lest the moral order of God's universe be broken. The unusual sight of a leaf-bearing but fruitless fig tree offered excellent opportunity for teaching lessons of vital importance.

2. In no vindictive spirit, but with motives worthy of God, He performs what Terry designates "a symbolico-typical" action, forcibly foreshadowing the approaching doom of the Jewish nation. It is a tree with abundance of leaves—a temple and priesthood, rites and ceremonies, altars and offerings; but at heart it is corrupt and in morals without fruit. To demonstrate that boastful insincerity in tree or nation or individual can expect nothing less than the withering curse of Divine indignation, is the purpose of this miracle.

3. Results. Christ's word of judgment soon becomes fulfilled prophecy. The tree withers, the nation decays, and to this day the Israelites are a people without a country. Christ's power is manifested, His authority established, and essential truth is vindicated.

SOUND FRUIT.

The creative power of Christ has made the barren fig tree fruitful of eternal lessons.

1. It is impossible to be good without being good for something. Useless goodness is a contradiction.

2. Persistency in barren living must end in destruction. Hopelessly unfruitful? No excuse for existing.

3. Impenitence may harden into final permanence. Then the wrath or displeasure of God abideth forever.

4. The one sin that Christ could never endure is the enormous sin of hypocrisy. It gives promise of much fruit, but lays down at the Master's feet nothing but leaves. (See Matt. 7: 1-5; 23: 23-31.)

5. The very first requisite of Christian character is absolute honesty—truthfulness in the innermost being. I know a man who prays to the Supreme Force, claiming that he cannot grasp the idea of a personal God. If he is really sincere, Christ will appear to him as the true Light.

LEAVES.

1. Mere profession without spiritual possession.

2. A desire to seem rather than to be noble.

3. Willingness to accept benefits without paying the price. Trying to get something for nothing.

4. Placing policy above principle, show above substance.

5. Indolent ease preferred to self-sacrificing labor. O Eworthians,—

"Dare to be true; Nothing can need a lie;
A fault, which needs it most, grows two thereby."

Bear much fruit of the richest spiritual flavor. This is your high privilege and will add to God's glory.

August 11—"The Healing of the Nobleman's Son." John 4: 46-54.

For about nine months Christ has been on a mission of mercy in Jerusalem and vicinity. Now He returns to the province of Galilee and stops at Cana. This, the scene of His very first miracle, is now to herald His first recorded miracle of healing.

1. The nobleman. High was his position. In the court he held sway and was probably a royalist. The beautiful waters of Galilee mirrored his imposing mansion.

"Where Capernaum's wave-girt towers,
Dream 'mid oleander bowers,
Stands a princely palace fair,
One bright boy its only heir."

2. The son. What a world of care and anxiety, what a world of ambition, and what a world of promise, are wrapped up in an only son!

"One bright boy, and he must die!
Mark the death-gleam in his eye."

3. The news. Ere the thickening gloom settles into irreversible ebony a gleam flashes through its inky blackness. The Miracle-worker has returned to Cana. Blessed tidings! Thrice blessed is the courage that bears the news over the barriers of royalty.

"Then the father in that hour
Quits the chamber, quits the tower."

4. The errand. Away he speeds over hill and plain. Through Cana's gate he flies, and there beholds awaiting him the sympathetic Saviour. Awaiting him! Thus our Saviour ever stands

with the helpfulness of omnipotence and a specific for every affliction. But does He instantly relieve intense anxiety? No. The bruised reed must endure a little more, for the soul has not yet reached the heights of absolute trust. So the "Come down and heal" is answered by, "Except ye see signs and wonders, ye will not believe."

5. Faith perfected. One more importunate cry, one more leap, and faith is on the summit. Enough! The done! Faith is crowned and sceptered, having conquered distance, doubt and death.

"Love's resistless pleading thrives;
Go thy way, thy son survives."

STEPS.

1. Intelligence. Before we can go to Christ we must know of Him. Hence how necessary to spread His fame over all the earth.

2. Action. A single ray may lead to broad daylight if we but follow its leadings. A man is not justified in complaining of truth's mystery unless he will act upon the little knowledge with which he is at first entrusted.

3. Opportunity. The divine Father is ever waiting to lavish blessings upon us. We come a little distance toward Him and wonder why we do not receive the gracious shower. We hesitate. The blessing taries. Perseverance reaches God. Touch Him, and there is a thrill of life.

4. Satisfaction. A sweet restfulness of mind and heart now follows. The son lives. Again living faith brings living results.

THE PLATEAU OF USEFULNESS.

What a magnificent field is entrusted to our nobleman's culture! Then, too, how successful is he in his labor—all his house is brought into the fold. His appreciation of blessings received is shown in his labor for others. Can this be said of each one of us? Or are we growing cold from want of active exercise? A traveler in the Alps is almost overpoweringly by a sense of sleep, which means certain death. Suddenly his foot strikes a heap under the snow and he is startled to find it a human body. Quickly he gathers the freezing man in his arms and chafes his chest and hands. By this service he himself is entirely restored. A wonderful elixir is this unselfish toil. It is alone in doing for others that we can find our highest selves.

August 18—"The Healing of the Centurion's Servant." Matt. 8: 5-13; Luke 7: 1-10.

The centurion was a strong, positive character, a real Roman. Amidst pagan notions he had been reared. Pagan gods he had worshiped. By his government he had been sent to Galilee in charge of a hundred Roman soldiers. His headquarters were at Capernaum. Here he lived in style and comparative ease. Fortunately he was gifted with an inquiring mind and a teachable heart. Happy combination! Of greater worth was this combined endowment than the wealth of Croesus or the sceptre of Rome. Following the gentle leadings of truth, he emerged from the mists of heathenism into the light-flooded plain of the Jewish idea of God. That this change was not of a superficial nature is in part proven by the testimony of the elders that he loved them and by his having built them a synagogue. To this day the traditional ruins of this synagogue are viewed with intense interest by the tourist from Christian lands.

1. His trouble. A servant was very ill and likely to die. Trouble on this account? How contrary to pagan usage! By them slaves were regarded as little worthy of sympathy as cattle; valuable chiefly from a commercial standpoint. Truly, noble centurion, thou hast already anticipated one of the fundamental principles of true religion—the brotherhood of man!

2. His faith. How grandly it serves him now! How effective, too, it is in that it is controlled by wise management. Fearing that his request might be ignored because he was a Gentile, he sends his message by Jewish elders. Behold, the Saviour nears Capernaum; the caval-

cade meet Him and present their pompous plea; when, lo! a change! there glides in upon the scene—

3. Beautiful humility. "I am not worthy that Thou shouldest enter under my roof." It is the centurion himself. What wonder that faith can grow stalwart and tower high when rooted in such soil! In true grandeur of soul he further adds, "Neither thought I myself worthy to come unto Thee." What a charming spirit! Surely the earth would pass away and the heavens fall before God would deny a request of faith springing from such humility!

A MIRROR.

The illness of this servant was the occasion of the exercise of faith, and his faith mirrored the real character of the centurion. Faith is not something to be called out at will and then put aside till some other demand is made. Rather, it is a living vine deeply rooted in conviction and thoroughly intertwined with all the vital principles of the soul-life.

SUBSOILING.

When in the regions of the great wheat fields of the Northwest I heard much said about the rich subsoil of that country. The subsoil did not determine the immediate fertility of the land so much as its durability. After a few crops were harvested deep plowing became necessary. So in the Christian field. The subsoil plow of the Gospel must be put in to the beam in order to "raise" grand Christians. Some people appear to have been gently scratched with the surface plow of good resolutions and never to have known clear conviction on account of sin or to have any profound conviction of truth's tremendous realness. Not so with our centurion. His great faith revealed sturdy, deep conviction.

Great soul! Christ not only restored for him the sick servant, but bestowed upon him the lofty encomium: "I have not found so great faith, no, not in Israel."

August 25—"The Demoniac in Gadara." Matt. 8: 28-34; Mark 5: 1-21; Luke 8: 26-40.

Who is this coming now into view? How shockingly repulsive his appearance! One glimpse—we shudder and instinctively turn away. Naked, scarred with gashes made by sharp stones, frantic with infernal pains, he makes the air hideous with frenzied yells. There are two of them, says Matthew. Mark and Luke notice but the one, so impressive is he in his fiendish rages. No hospitals exist, so this unfortunate being dwells with demons in sepulchres prepared for the dead. Poor, forlorn creature!

1. His malady. Notwithstanding the unsettled problems suggested by demoniac possession, it is evident that this malady has both its physical and ethical sides. It was probably the outcome of excessive sinful indulgence. In this instance the demoniac had some spiritual conception of his terrible condition and did not despair of deliverance.

2. The occasion. Christ's "Peace, be still!" quieted the boisterous sea and gently the boat glides to the farther shore, where a still fiercer storm is raging within a human soul. The Master lands, when, lo! prostrate at his feet falls this demoniac. Like a discreet physician, "What is thy name?" the Saviour asked, while the listeners shook with fear. "Legion!" cried the demons masked; "for a host of us are here." Strange that devils should fear Christ, but they do "believe and tremble." Those in the demoniac dread His power and ask permission to enter the groveling herd. Their petition is granted.

"Go! They flew; the quivering air
Owned their dark and dreadful flight.
See! their victims groan and tear,
Stung, as by a serpent's bite!"

RESULTS.

1. The paroxysm of frenzy has ceased. The demonized man sits clothed and in his right mind.

2. The two thousand swine are maddened by

the evil spirits. Howling and squealing they rush headlong down the cliffs, tumbling over one another, until swallowed up by the surging sea.

3. Indignant at the loss of their swine, the Gadarenes come on horseback and implore the Wonder-Worker to depart out of their country. Estimate wealth more highly than souls? Yes. And are there not many such living today?

"When gain the soul has blazed,
Conscience yields but faint control;
Selfishness and sin, once stirred,
Soon usurp and rule the whole."

RIPPLES.

1. Overflowing with gratitude and basking in the sunshine of restoration, the emancipated man wishes to be with Jesus always.

2. He is, however, obedient to the Master. Joyfully he hastens to publish the glad tidings. At home he begins. Next the neighbors are told the wondrous story. His work spreads. To all Decapolis he becomes Christ's messenger.

3. Denying himself the exquisite pleasure of Christ's immediate presence, he goes to work. This is Christ's method with every Christian. "Let us, then, be up and doing." We please Him most when doing most for Him. Brutus visiting Ligarius found him indisposed. "What! Sick, Ligarius?" "No, Brutus," he replied; "if you have any noble enterprise in hand, I am well."

4. No matter what hour, day or night, the hospital doorbell rang. Sister Dora instantly arose to admit the patient, saying to herself, "The Master is come and calleth for thee."

REFLECTIONS.

While riding upon the blue Galilee my attention was directed to the "steep place" on the eastern shore down which the demon-possessed swole so furiously dashed. I was profoundly impressed with the intense realness of Gospel scenes. Every day their teachings are going a little deeper into current and permanent human thought. Is not the empire of evil just as actual as the empire of good? How gigantic is sin's present power in the world! Is deliverance possible? Most certainly. What high encouragement in the conversion of this demoniac! If Christ had power to transform such a dreadful creature into an acceptable saint, surely we should not despair of any one for whom the Saviour died. Sin is hideous beyond expression. But Christ is "mighty to save." We need more confidence in the salvability of any human being, more faith in Christ as able to save all the millions of our race if only they will let Him have His way.

"While the lamp holds out to burn,
The vilest sinner may return."

Providence, R. I.

Dyspepsia

And distress after eating are cured by the tonic, appetizing, blood purifying effects of Saraparilla of Hood's Rilla. Read this:

"I am happy to write a few words about the good Hood's Saraparilla. It has done me. I was troubled with dyspepsia. My food distressed me and I had dizzy spells and a dull, heavy feeling in my head. Since using several bottles of Hood's Saraparilla my food no longer distresses me at all and my head has been relieved from all dizzy spells. I gladly recommend Hood's Saraparilla for any trouble as I was." HOMER J. CLEVELAND, Roxbury, Vt.

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Mr. Billoway's long practice in remodeling churches enables him to save and utilize all the valuable parts of an edifice, and to effect a marked reduction in cost of much greater cost. He proposes to continue this work as a specialty, and tender his services to committees who would practice economy, and where the means are limited. A visit to the premises will be made, and an opinion and advice given, on receipt of a letter so requesting.

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THE CONFERENCES.

(Continued from Page 5.)

Rev. W. Canham has been inspiring the mountain air, while Rev. D. B. Holt from the hills and lakes occupied his headquarters to inhale the ocean ozone. Rev. A. A. Lewis, in company with Rev. Frank Allen, has been "doing up" the White Mountains. The party climbed Mt. Washington with a team, and Mrs. Lewis with a larger group reached the top of Kearsarge with the aid of a mountain staff. Rev. T. Whiteside helps everybody that comes in his way.

At Maryland Ridge and Ogungusit. Rev. Andrew Crain is hard at work, and his wife is a helpmate for him—or help fit for him. At the Ridge the children raised \$22, which purchased a Sunday-school blackboard, etc. The church is re-enforced by the return of the family of George N. Dockum.

At West Kennebunk. The League is helpful in many ways. The members bring flowers for the church and hold literary meetings, and the religious meetings have advanced in numbers and interest. The church attendance and finances are very encouraging and there is much reason for hope. For the first time we were entertained by Mr. and Mrs. Williams, and the above commendation will "fit" here. The young women who have come to our parsonages are valuable acquisitions, and two more parsonages are waiting.

The Portland District Camp-meeting begins Aug. 19 and continues to the 23d inclusive. Rev. A. A. Lewis will lead the singing, assisted by a male quartet and chorus. The new "Pentecostal Hymns" will be used. Special services will be held for League, Sunday-school, and temperance, and all with open gates. There will be a strong force of preachers and workers. Come and stay, or come on excursions. Support your own meeting and enjoy it. Cottages accommodating several will not be expensive for each.

Lewiston District.

Empire Grove expects a large attendance and a spiritual feast, Aug. 8-19. Several new cottages are nearly completed. Table board, furnished by the same caterer as last year, will be reduced to \$3.50 per week. The Grand Trunk Railroad and the Rumford Falls Railroad give excellent train service at reduced rates, and run no Sunday trains except the regular morning and evening train on the Grand Trunk road.

Lewiston.—Large congregations fill, sometimes almost to overflowing, the edifice on Hammond St. Our people generally are pleased with a united Methodism. The Epworth League of Hammond St. has surrendered its charter and merged its membership with Park St. League, making one of the largest and strongest Leagues in the State. The two Sunday-schools have also become one, with an average attendance of over two hundred. Rev. E. T. Adams, the pastor, has recently preached two excellent sermons upon the subjects "The Christian Sabbath" and "The Inspiration of the Scriptures," which rank him and his appreciative audiences with conservative Christians who seek for the old paths and purpose to walk therein. The work of united Methodism is thus far a great success. When certain remaining difficulties are removed, our church must become a strong evangelistic agency in this city.

Auburn.—The evening of July 7 witnessed an impressive service—5 persons were baptized, 13 were received in full from probation, and 2 by letter. At the sacramental service following 132 persons participated. There have been several conversions recently. After unceasing and protracted labors the pastor, with two or three companions, is taking needed rest and recreation, casting the line in lake and stream. By the testimony of certain toothsome trout which graced the table of an Oxford County parsonage a day or two since, the writer can affirm that the lines were cast skillfully and successfully. May his catch of men be as large as his catch of fish!

Lock's Mills.—Seven persons were baptized by the presiding elder at the lake, July 7—3 by sprinkling, 3 by pouring, and 2 by immersion. Several more expect baptism two weeks later at Bryant's Pond. This charge has suffered loss in the recent death of Jacob A. Chase, for many years a faithful Christian and a loyal Methodist.

Bethel and Mason.—Rev. Alexander Hamilton, the pastor, has a large and important charge, including a parsonage, two churches and one hall—all well filled. The work opens auspiciously. At Bethel the Leagues are in excellent working order. The average congregation is nearly two hundred. He preaches at Mason every other Sunday in the afternoon to large and appreciative audiences. The congregation at West Bethel has outgrown the school-house and removed to a large hall kindly furnished by A. S. Bean. Indications point to a permanent work at West Bethel, with a resident pastor at no distant day.

Rumford and Newry prosper under the devoted labors of Rev. W. H. Congdon. At Rumford congregations have more than doubled, and the courage of the people has greatly increased.

Rumford Falls gave the pastor a birthday reception, June 26. A hundred people and more, remarks, refreshments, a purse of money, lace curtains for the parlor, were some of the items JUNIOR.

East Maine Conference.

Bucksport District.

Calaus, Knight Memorial.—This church believes in improvements as well as growing in grace, as is seen in the way they look after their pastor's home. Very soon after the adjournment of Conference the trustees voted to make extensive improvements and enlargements in the parsonage; so the pastor was aware of it when he was driven into a corner by a crew of workmen who, taking full possession of the upper part of the house, raised the roof some six feet, thus practically adding another story to the building. This enlargement, with the putting in of a bath-room, makes the home more convenient and modern. The return of Rev. A. S. Ladd to this field was a delight to all, as he had won many firm friends who wished to know him

better. Mr. Ladd is a tireless worker, and as a natural consequence the work moves. Interest in all departments of church work is good. Two have recently been received into full membership. The interest in the Sunday-school and Epworth League is increasing from month to month. There are 100 in the primary department of the Sunday-school. The outlook for the year is excellent.

Calaus, First Church.—Rev. C. H. McElhenny is in labor abundant among the people of this charge, finding a strong church spiritually, impressed that its mission is to go out and save sinners. At the first quarterly conference the pastor reported that 150 calls had been made and six had made a start for the kingdom. It is the purpose of this church, as well as all others on the district, to do its best to win the lost, and to build each other up in the most holy faith.

Alexander and Meddybemps.—Though Rev. G. R. Moody is a stranger this way, he is beginning to feel quite at home among the people on this large charge, and the people in turn feel that he is the man for the place. Some have already given good evidence of conversion, and many more are deeply interested. July 2, the presiding elder baptized 5 by immersion in Meddybemps Lake. The year opens very encouragingly for both pastor and people.

Cooper and Wesley.—Rev. W. P. Greenlaw is supplying the work at these points for another year. He reports a very cordial reception on the part of the people of all parts of the charge, and there are some encouraging things in connection with his work. We predict a successful year for him with this people.

Gouldsboro and Steuben.—Rev. B. P. Chapman has been secured to look after the interests of our church on this field. He has already taken up his abode with them and is full of courage for the year. It looks now as if the old time arrangement of this charge would tend to strengthen our work in this section. For the past few years Steuben has not been connected with our work directly, though occasionally a Methodist preacher has been among them. The people have felt that they wanted preaching "all the year," so have asked to be connected with some other field. Their request has been granted, and the outlook is encouraging.

South West Harbor.—This is Rev. W. H. Powlesland's first year with this people, but one would hardly realize it, so readily has he taken up the work and so heartily have the church and people welcomed him and his wife in their midst. Interest in the work is good. A very pleasant and profitable session of the Ministerial Association was held with this church, July 8-10. Everything gives promise of a successful year for Methodism at this place.

Gull's Island.—July 10 was a red-letter day for this society, as the new church, that has been ready for several weeks, was formally dedicated. Rev. A. F. Chase preached the sermon; Revs. W. H. Powlesland, J. E. Lombard, S. E. Brewster and Dr. Chase assisted the presiding elder in the dedicatory service. This church stands as a monument of what can be accomplished through self-denial and persistent effort on the part of a loyal and determined band of workers. Rev. C. B. Morse will supply the work at this place this year. He was unable to be present at the dedication, as he was called away by the death of a relative. He has begun his labors among this people with every indication of success.

Franklin.—Rev. A. H. Hanscom is happy in his field of labor, and the people feel that Conference used them just right in returning their pastor for another year. The pastor's report at the first quarterly conference showed that there was reason for the church to rejoice, as four have sought the Lord since Conference and the interest in the Sunday-school and social services is constantly on the increase. July 21, 4 were baptized by immersion and 1 by sprinkling. There is a large class to be received into full membership very soon.

At Bucksport, July 7, 8 were received into full membership; at *Sullivan*, July 21, 4 were added to the church. Thus the work moves.

Pastors and people are happy and determined to make this a year of victory for the Master. With our Epworth League conventions and camp-meeting on hand, there are few who think they can take a vacation before late in the autumn, if at all before Conference time. "There is so much that I see ought to be done that I do not see when I can take a week off," is what I hear again and again as I go among the preachers.

New Hampshire Conference.

Concord District.

Bow Mills.—The presiding elder baptized 4 by immersion in Mr. John Hopkins' pond, on Sunday, July 21. The weather was auspicious for such a service, the water ranging from 98 to 100. Rev. E. Snow, of the First Church, Concord, delivered an appropriate address on the occasion, especially distinguishing between Christ's baptism and Christian baptism and showing the nature of both. As to methods, he stated that he was immersed in the month of December, in a stream of water from which the ice was cut in large blocks to make room for the candidate to enter; but that if he were to be baptized again, he would as soon be sprinkled.

The persons baptized were part of the fruits of the faithful preaching of the Word by Rev. A. Reynolds in a hall where Sabbath services and a Sunday-school have been held for about three years. He preaches, also, at the Bow Church. These two places, four miles apart, will form an appointment in the near future, able to give a pastor a comfortable support. A chapel is needed at the Mills, and is coming into consideration at the present time.

Lisbon.—The revival fire is burning at North Lisbon—so writes Rev. L. R. Danforth. Two were baptized here on July 21, and 8 three weeks before. The pastor's wife has been seriously ill, but is now recovering. He is president of the District League and is preparing an interesting program for Epworth League Day at the Weirs Camp-meeting.

Weirs.—The beautiful auditorium has been put in order for the camp-meeting which commences Aug. 19. The stand has been painted and the trees trimmed, and it is hoped the people will rally for victory in the Name "above every name." The association of the Fourth of

July with the old historic liberty bell ought to have made even the bell of the camp-ground on that day sacred at least from violence and destruction; but some fellows "of the baser sort" threw down the frame and broke the bell. By favor of Mr. W. G. Bean, superintendent of the C. & M. railroad, another was soon secured. The old bell of the steamer "Lady of the Lake" now invites the people to the services of the camp-ground, and to come on board the "old ship of Zion." The steamer was condemned last year and has gone out of service; but the old ship of Zion, which has weathered many storms, still rides the waves, giving security to all on board. She will be moored at Weirs, entrance open and plank out for all who wish passage by her to the bright summer land whither she is destined.

Gilford.—A note received and regrettfully read from the pastor, Rev. S. P. Heath, contains the information that he is so far disabled as to be obliged to relinquish his charge. But if his strength is abated by growing years, nothing is abated from his cheery, hopeful spirit, his strong faith, or his love of the work. Another like him is needed for this church.

Concord, Baker Memorial.—The pastor, Rev. G. M. Curi, is seeking that relief from arduous labors that comes from dividing his ministrations for three Sabaths, giving one to Nashua, one to Antrim, and one to Keene. Pastor Eaton, of Antrim, by exchange preached a thoughtful and acceptable sermon in the Baker Memorial Church. Rev. Wm. Eakins, formerly pastor of this church, and now stationed in Jersey City (and having a two months' exchange with Rev. J. Cairns, of Keene), will be warmly greeted by many of his former parishioners in this city, who will be glad to hear his voice again, preaching in his own strong and engaging way the word of life.

Leonia.—In the death of Hiram Gillman this church has lost a tried and true friend, one of its oldest and chief supporters, who stood by it in the early days of its weakness, and in its later days of distress. He was one of God's noblemen, honored and beloved. This church, now in the third year under the pastorate of Rev. Wm. Warren, is putting on strength, and pastor and people are united and expecting good and great things from the good and great Lord.

Concord, First Church.—At the second quarterly conference a resolution was adopted extending for itself and the church and congregation thanks to the presiding elder for securing the transfer and appointment of Rev. Elihu Snow to this church as its pastor. This was a pleasant thing for two. The thanks were accepted, after reminding the brethren that the Bishops make the appointments of pastors; and they might, on occasion, very properly be thanked, as they are sometimes unreasonably criticized.

Grange Village.—Preliminary action was recently taken by the Conference Board of Church Extension which was very important to the new church enterprise in this place—expressing sympathy with it and giving assurance of favor to the formal application when it should be made to the Board at Philadelphia and when the subscriptions should be enlarged as far as possible by the friends of the enterprise. The wisdom of thus early evoking the favor of the Board to guide and inspire an incipient movement, appears in part, in this instance, in the fact that it foresees efforts which otherwise would have been put forth to make it a union church edifice, and secures it forever to the Methodist Episcopal Church. The pastor, Rev. R. T. Wooley, expects the church will be completed and dedicated the coming autumn.

The following, received from one of the pastors, while discouraging the presiding elder's habits of early rising, shows playful humor and ready hospitality:

"To steal away at dawn of day,
Before your host had risen,
Was far from right to mortal sight,
And hard to be forgiven."

"But if when next you come this way,
You'll try to make amend
By staying till the folks get up,
Our pardon we'll extend."

S. C. K.

Manchester District.

Quite a number of our pastors and people attended the great meeting of the Christian Endeavorers at Boston.

The pastor at *Fitzwilliam and Richmond*, Rev. W. T. Boutonhouse, has increased his working force and ability for usefulness by taking to himself a helpmate—Miss Cora F. Cleveland, of Brookline. The wedding occurred in the Methodist church in that village on June 26, and was largely attended. On arriving at Fitzwilliam they were given a very cordial reception by the people, and are settled in their "own hired house," busily at work. This is the third pastor in succession who has found a wife at Brookline. It certainly has attractions for young preachers.

The work of God is being revived on old Chesterfield charge. The pastor, Rev. G. H. Clark, is at work on the whole territory. He holds meetings nearly every night in the week. Three school-houses have been brought into use. Fair-sized congregations come out on week evenings, and about twenty have already signified their desire to find the Lord. Some of these have been truly converted.

A centre for summer travel is *Spoofford Lake*. People come here from New York, Boston, and many other places. The pastor conceived the idea of helping the crowd who gathered at this place to celebrate the Fourth of July. He planned to put in a couple of religious services with songs and addresses. The plan was carried out, to the astonishment of many, but to the conviction of souls, and the result will yet be seen. Plans are now being perfected for a camp-meeting, or tent-meeting, to continue two weeks, opening Aug. 21 and closing the 26th. A large tent will be pitched near the lake, and three services a day held. The way seems to open very favorably for this gathering, and glorious results are anticipated. The Children's Day services were excellent, and the collections for education amount to \$2. The gift for Church Extension reached \$7. No such amounts have ever before been received for these uses on this charge. The pastor is scattering thousands of pieces of tract literature. This old field may yet rejoice and blossom as the rose. The pastor is happy in his work.

Vermont Conference.

St. Albans District.

Alburgh.—Rev. H. F. Reynolds, of Underhill, will conduct a tent meeting at the Centre about the end of August.

Swanton.—This society has met with a serious loss by fire. The beautiful \$10,000 church building is destroyed. Only \$4,000 insurance. Some furniture was saved. Services will be held in the Town Hall. Dr. Worthen and wife, of Stowe, have been spending a vacation with a son, who is in the banking business in this village.

Bakersfield.—Rarely nowadays is public expression given to opposition to the preaching of truth. Rev. D. C. Thatcher preached on the evils of circus-going. When he awoke next morning he found that his two-story parsonage had been turned into a bill-board, and was plastered with circus posters from the eaves to the ground. "Blessed be ye."

Camp-meetings.—The Sheldon Camp-meeting will open on Wednesday, Aug. 14, and continue one week. The Morrisville Camp-meeting commences a week before this one. It will be observed that these meetings begin earlier than usual, but circumstances rendered the change expedient. Let all note the change, and get ready to attend during the meetings, which are expected to be interesting and profitable.

St. Albans Bay.—Rev. M. H. Ryan baptized three persons Sunday before last.

New England Conference.

Boston South District.

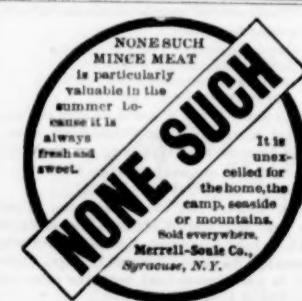
Boston, Tremont St.—The following appointments are for Tremont St. Church for August, during the vacation of the pastor, Rev. J. D. Pickles: Aug. 4, communion service, Rev. Alfred Noon; Aug. 11, preaching by Rev. W. P. Thirkield, D. D., of Atlanta, Ga.; Aug. 18, preaching by Rev. J. H. Mansfield, D. D., presiding elder; Aug. 25, sermon by Bishop O. P. Fitzgerald, of the M. E. Church, South.

Boston North District.

Westboro.—Since Conference 4 have been received into full connection from probation, 2 more have recently been received for prayers, and will probably be taken on probation soon. Last week the ladies presented the pastor's wife with a new silk dress. The pastor, Rev. Putnam Webber, has been given our four weeks' vacation, and will be away during the month of August. At Southwick, where Mr. Webber supplies, one has been taken on probation since Conference.

Lowell, St. Paul's.—In the absence of the pastor, Rev. F. K. Stratton, eight young men, all new converts, led a prayer-meeting recently. Two young men asked prayers. The meeting was of intense interest throughout. This church unites with Worthen St. and Highland Churches in union services at Sterling camp-meeting. A large tent has been secured, and a good company is expected. The three pastors will be in charge.

Worcester, Laurel St.—The semi-centennial came off according to program, save that Dr. Rust, the first pastor, was not present. The distance from Cincinnati to Worcester is great, and the good Doctor can be pardoned if he did not make the trip in this warm weather. The sermon of Presiding Elder Mansfield in the morning was direct and good—his usual kind; and in the afternoon, at the love-feast, there was a gathering of local clergymen of our denomination, and they had, with the members young and old, a good time. No other people in the world have yet reached the religious pinnacle represented by a Methodist love-feast. Its origin was nothing less than a revelation. In the evening, though extremely hot, there was a good attendance to hear the pastor's address on the old times of the organization. He sketched rapidly the early days of the denomination in Worcester, and then began with the planting of this church here on the hillside. The ancients in this part thought the projected Park St. site of the new church, to follow that which was burned in the meadows, too far south, and so located nearer the old place. In these days of City Hall controversy, it would be called the Northend vs. Southend—and the Northend won. May it come about again in like manner! Of the sixty members, who made up that early body, all have passed on except Mrs. J. P. Hale, of New York city, and her sister, Mrs. A. L. Pond, of Worcester. In these years there have been twenty-three regularly appointed ministers and two supplies. Of these twenty-five men fourteen are living and ten are yet in the work. The speaker made pleasing reference to his predecessors, with many of whom he had an intimate acquaintance. The whole address was a very interesting connection between the past and the present. Monday evening, the exercises ended with a supper in the vestry, at whose after-service program Horace Wilson presided and of course did his part well. Rev. Geo. M. Smiley came up from Ipswich and pleased his old parishioners with his talk. Rev. J. P. Kennedy, of Boston, said he felt as if he had just been away on a vacation and had got home again. Rev. Wm. Pentecost, longer pastor than any other one man—having had two pastores—gave delightful reminiscences; and Rev. Alonzo Sanderson, while he had reason enough for personal exultation, carefully excluded self from his well-chosen remarks. He was with the church five years, and under him



USE "DURKEE'S SALAD DRESSING"

the debt was lifted and the edifice thoroughly renovated. Presiding Elder Mansfield gave the opening address, full of thought as to the interests of his charge, and was worthy of every one's recollection. Our Swedish brethren were represented in Rev. Swante Svensson and Rev. F. O. B. Wallin, of Wilmington, Del., who spoke most feelingly. Alfred S. Roe, of Grace Church, also spoke. Our fiftieth anniversary has been a most profitable season. The good people of the church have labored well and they can now look back with pleasure to the event. I should remark that the music of the entire celebration was excellent, and was rendered on Monday evening by Messrs. Beals and Powers, with Mrs. Etta De Land, Geo F. Munroe, Worcester's most popular tenor, gave two fine selections.

Trinity. — Miss Florence Syvert, who was graduated at Mount Holyoke College this year, has been elected substitute teacher of French in the local High School. Her native and acquired talents in this direction will make her a valuable accession to our educational ranks.

Webster Square Church was well represented in the graduating class of the Worcester High School this year, having W. A. Jordan, Arthur Cole, Florence Flagg, and Elizabeth M. Richardson, daughter of the pastor. Misses Flagg and Richardson will enter Boston University in October.

Union Picnic. — I was wrong when I stated that all the city churches had had their outings, for I had overlooked the parishes of "Bishop" Sanderson, as Dr. Mansfield called him in his historical address. As in his other business, Mr. Sanderson does not feel compelled to go with the crowd, so while most of our Worcester folks go off to some pond or lake, the Sunday-schools of Lake View, Park Ave., and Tatnuck, with the three divisions from Leicester, took the electric to Spencer, Tuesday, the 23d, and in the public park of that village had just as good a time as they would if they had gone further. After all, the sports of childhood come very cheap, so let's pitch in and give the little folks all the pleasure we can.

Epworth League. — A good many of our Worcester Epworthians are wondering why the Christian Endeavor Society is so anxious about our organization. Here is the Young People's Union of the Baptists; why don't they reach out and make special effort to capture that? Are Methodists so much more desirable? We ought to feel highly complimented when we reflect on how much we are missed. I think we had better go it alone for a while yet. If by any chance we should grow lonesome, or should really need society, why, then, we will call in our neighbors.

QVIS.

Sterling Camp-ground. — The season at Sterling Camp-ground has opened no less auspiciously this summer than in years gone by, and already many cottagers are there storing up physical energy for the winter to come. Rev. A. F. Herrick, the chaplain of the grounds, looks after the spiritual interests of the community with his usual care, and the new Epworth League Hall, built last year by the efforts of the Sterling Assembly Chapter and its friends, is found to be invaluable as a place of worship. Free from the restrictions necessarily imposed by a society house, light, airy, and in every way cheerful, it leaves nothing to be desired in that line, and much credit is due to the efficient building committee and to the other projectors of the enterprise.

On a Sunday in July a service was held in the Hall in memory of Rev. W. W. Colburn, Dr. Jonathan Neal, and Rev. George E. Chapman, all of whom have been identified with the life at Sterling Camp-ground, the first two owning cottages there. The service was conducted by the chaplain and Rev. George F. Eaton, presiding elder of Boston North District, and it seemed indeed but fitting that the lives of those who had made their impress upon the hearts of so many present should be thus honored in memory.

On the Sunday following, Rev. Ernest Herrick preached an able sermon upon the subject of justification by faith. This was one of those open-air services that are such a delightful feature of a camp-ground, and offer a foretaste of the meeting that is to come. The building in process of erection by the Worcester people of Grace Church is well under way, and there are rumors of others that may be put up in the near future. Thus as more permanent structures supersede the white tents, the continued existence of Sterling Camp-ground as a gathering place and centre of spiritual influences seems assured.

E. C. N.

Springfield District.

Epworth League picnics have been the order of the past month in many places. District President A. M. Osgood was at Laurel Park Chautauqua looking after the interests of the League on Young People's Day. The address was made by Rev. C. A. Littlefield.

Enfield. — Rev. W. Ferguson preaches a five-minute sermon each Sunday to the children. The Junior League sings a hymn just before the service.

West Warren. — Rev. J. S. Barrows, of Brookfield, is supplying during Rev. W. H. Dockham's vacation.

Ashley, Springfield. — The Epworth League has recently given an entertainment, admission to which was by a document of elaborate character and large proportions, signed, sealed, and tied with "red tape." This passport gave its name to the entertainment. On the inside the program was printed. This was of high character. Mr. C. D. Heath is credited with doing the work which made this a very marked success.

South Worthington. — This church mourns the death of Mr. E. S. Kinne, aged 61, who for many years has been one of its strong supporters, an official in all departments, and a good all-round church worker and Christian citizen.

Monsor. — This newly transferred Society of Christian Endeavor has elected Epworth League officers as follows: President, E. J. Osborne; vice-president, Miss Lena Eaton; Miss Amy Eaton, A. N. Burke, C. A. Bradway; secretary, Miss Alice M. King; treasurer, H. W. Shaw.

Chicopee Falls. — Two Epworthians — Mr. W. C. Hollins and Miss Florence M. Clark — were married in the Chicopee Falls Church at 2 o'clock of the afternoon of July 17. Rev. N. B. Pisk performed the ceremony, and Rev. D. H. Stoddard, the local Baptist pastor, offered prayer. The church was elaborately and handsomely decorated by members of the Y. M. C. A., of which Mr. Hollins is the popular secretary. The presents were many and costly. Miss Clark

has been active in church work, especially so in the Epworth League, having been a model president of the local chapter. She is now vice-president of the Chicopee group organization. Chicopee Falls will add another excellent home of young people to its already long list.

East Longmeadow. — The vestry has been beautifully refrescoed, the expense being borne by the Epworth League.

Brockfield. — Although the senior young people's society is Christian Endeavor, this church has a prosperous Junior League, of which Mrs. E. M. Eldridge is the efficient superintendent.

Laurel Park C. L. S. C. — The Connecticut Valley Chautauqua Assembly has been in session ten days, and in point of attendance and excellence of program has been unusually successful. Laurel Park, the Springfield District Camp-meeting grounds, is a beautiful place and well located to draw from a large surrounding country, including the cities of Springfield, Holyoke, Chicopee and Northampton. The only drawback to large attendance is the poor accommodations furnished by the railroads.

The program for the session just closed was arranged by Dr. W. L. Davidson, of Cuyahoga Falls, Ohio. Dr. Davidson came first to this Assembly as its superintendent last year, and is already greatly beloved by the people who gather here and fully trusted by the corporation.

Rev. M. M. Parkhurst, D. D., who after eleven years in the New England Conference went to Chicago in 1870, and has been in or about that city doing prominent work for the Methodist Episcopal Church ever since, came as a Bible teacher this year for the first time. He daily conducted a ministers' institute, and each morning gave an hour to Biblical exposition. Rev. E. L. Eaton, D. D., of Milwaukee, Wis. — a Methodist Episcopal pastor — for several days conducted the Sunday-school normal class and taught a class in astronomy. His lecture, "How Worlds are Born and How They Die," was one of the most interesting of the session.

Prot. J. E. Aborn and Miss Bertha Vella, of Lynn, are old favorites. The former had a large and enthusiastic chorus class; the latter gave instruction in Sunday-school primary work, graduating a large class of children.

Mrs. Addie Chase Smith, of Northampton, who is a prophet with honor in her own country, taught the classes in physical culture and elocution.

Of the lecturers Mr. Leon H. Vincent, in his biographical studies, is undoubtedly the most universally popular man here. His pure English is an inspiration to more thorough work.

John Dewitt Miller, who mixes a good deal of sound sense with an unmeasured amount of fun and numberless stories, was on the platform five times. Charles H. Fraser was eloquent, scholarly and greatly enjoyable in two patriotic lectures. Frank R. Roberson gave two lectures of foreign travels — China and Norway — illustrated with fine stereopticon views.

A special feature was the lecture by Rev. H. H. Emmett, of Westfield, N. Y., "The North American Indian" — the lecturer himself being an Indian, and the lecture a plea for his own people.

"Young People's Day" drew a large crowd to the ground. Christian Endeavor, Epworth League, and Sunday-school rallies were held. Miss Vella and Rev. C. A. Littlefield addressed the morning assembly. Both were greatly enjoyed.

"G. A. R. Day" was made the occasion of patriotic services. A goodly number of veterans were the guests of the Assembly for the day. No fees were charged old soldiers.

The entertainment feature was in every respect first-class. The Ladies' Cecilian Quartet of both vocal and instrumental musicians of native talent and high culture gave entire satisfaction. For good taste in making selections and for modesty of appearance and acceptable service, the four ladies — Misses Lizzie Brown, Alice M. Sawyer, Nettle M. Hogan and Mrs. Jennie King Morrison — have not been surpassed at any Assembly. They were assisted by Mrs. Katherine Clark Ruoff, whistler; Miss Annie Franklin Libby, harpist; Miss Alma Campbell, accompanist; Mr. Alexander, flutist; and Mr. Charles F. Gridley, reader, all of whom gave excellent service and almost entire satisfaction. These artists, with the Assembly chorus, under Prof. Aborn, and Mrs. Smith as reader, gave the finest closing concert ever heard on this ground. The combination of Elmer P. Ransom and D. W. Robertson in two entertainments gave a large amount of fun of a high and thoroughly enjoyable quality.

"Recognition Day" brought the field secretary, Rev. Geo. M. Brown, from Buffalo for a C. L. S. C. address. Nine graduates were presented diplomas. The longest line of Chautauquans that ever marched on these grounds were marshaled by Rev. H. Clarke, of Malden, to whom great credit is due for the institution and success of this work here. Mr. Clarke was one of the C. L. S. C. normal class teachers this year.

The Sabbath was a quiet day. No tickets were sold. Dr. Davidson preached in the morning. Prof. Aborn conducted a Sunday-school. In the evening a vesper service was held, and addressed by Drs. Davidson, Parkhurst, Eaton and Clarke. Special papers for the ministers' institute were prepared by President A. C. Hodges, Revs. W. F. Cook and G. F. Durgin.

The financial condition is better than last year, the receipts being nearly or quite sufficient to meet all the expenses.

Special notice of the work of Drs. Davidson,

Eaton and Parkhurst is justly due these worthy men. Each is a tower of strength in his department. Their simplicity, sincerity, and strength of manhood added greatly to give character to this Assembly. The desire for their return is universal. President A. C. Hodges, of Buckland, is worthy of credit for good and faithful service.

D. F. G.

Church Register.

HERALD CALENDAR.

West Dudley Camp-meeting,	Aug. 3-13
Morraville Camp-meeting,	Aug. 5-12
Bible Conference, at Willimantic Camp-ground,	Aug. 6-8
Empire Grove Camp-meeting, E. Poland, Me.,	Aug. 8-10
Boston East District Miners' Wives' Association,	Aug. 8
at Ashbury Grove, 11 a.m.	
Ashbury Grove Camp-meeting, Hamilton,	Aug. 8-19
Richmond Camp-meeting,	Aug. 9-19
Kennebunk Valley Camp-meeting,	Aug. 9-19
Strong Camp-meeting,	Aug. 13-17
Willimantic Camp-meeting,	Aug. 13-19
Arroostook Camp-meeting, Littleton, Me.,	Aug. 13-21
Master's Maine Chautauqua Assembly, at	
Northport,	Aug. 13-22
Sheffield Camp-meeting,	Aug. 14-21
Martha's Vineyard Camp-meeting,	Aug. 18-26
Sterling Camp-meeting,	Aug. 18-24
North Anson, Me., Camp-meeting,	Aug. 19-24
Rockland Dix Camp-meeting, Nobleboro, Me.,	Aug. 19-24
Weirs, N. H., Camp-meeting,	Aug. 19-24
Laurel Park Camp-meeting,	Aug. 19-26
Clarendon Camp-meeting,	Aug. 26-28
East Livermore Camp-meeting commences	Aug. 26
Hedding Camp-meeting, at E. Epping,	Aug. 26-31
Wilmet Camp-meeting,	Aug. 26-31
Piscataquis Valley Camp-meeting, Foxcroft,	Aug. 26-Sept. 2
Groveton, N. H., Camp-meeting,	Sept. 2-4
Colebrook, N. H., Camp-meeting,	Sept. 9-13
Manchester District Epworth League Convention, at Claremont,	Sept. 17, 18

OLD ORCHARD MEETINGS :

Saturday Army,	Aug. 13-19
Potlatch District Meeting,	Aug. 13-19
Murphy's Gospel Temperance Meet'g,	Aug. 26-Sept. 20
HEADING CHAUTAUQUA :	
Summer School,	Aug. 5-24
Chautauqua Assembly,	Aug. 17-24

MEETINGS AT YARMOUTH CAMP-GROUND:

Sunday-school Day,	Aug. 1.
Epworth League Day,	Aug. 2.
Missionary Day (W. F. M. S. and W. H. M. S.)	Aug. 4.
Camp-Meeting,	Aug. 5-12

Business Notices.

READ the last column on the 16th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

Mrs. WINSLOW'S SCORTCH STUFF has been used for children's teething. It soothes the child, softens the gums, relieves all pain, cures wind colic, and is the best remedy for diarrhea. Twenty-five cents a bottle.

MARTHA'S VINEYARD CAMP-MEETING, Aug. 18-25.

SUNDAY, Aug. 18, a.m., Rev. J. W. Thompson, D. D., of Gloversville, N. Y.; p. m., Rev. J. F. Goucher, D. D., of Baltimore, Md.; evening, to be announced. MONDAY, p. m., Rev. D. C. Ridgway, D. D., of Nantucket; evening, Rev. E. H. Dupay, of Brockton. TUESDAY, p. m., Rev. J. Hollingshead, of Fascoag, R. I.; evening, Rev. S. F. Upham, D. D., of Madison, N. J. WEDNESDAY, p. m. (laymen's service), speakers to be announced; evening, Rev. W. S. McIntire, of Providence, R. I. THURSDAY, p. m., Rev. W. R. Newhall, of Wilbraham; evening, Rev. F. C. Iglesias, D. D., of New York City. FRIDAY Epworth League Day, p. m., Mr. E. H. Scott, of Williamson, Conn.; Miss E. C. Northrop, of Waltham; Hon. G. W. Pennington, of Brockton. SATURDAY, evening, Rev. E. M. Mills, D. D., of Elmira, N. Y. SATURDAY, p. m., Rev. J. S. Bridgford, of Providence, R. I.; evening, Rev. L. B. Bates, D. D., of Boston. SUNDAY, a. m., Bishop Foster; p. m., Rev. J. D. Pickles, of Boston; evening, Dr. E. J. Gray, of Williamsport, Pa. MONDAY, a. m., communion service, in charge of Bishop Foster.

YARMOUTH CAMP-MEETING — SPECIAL NOTICE. — Mr. W. B. Wilson, who, with his wife, was to have had charge of the singing at the camp-meeting, has, under his physician's advice, given up the engagement. Mr. R. S. Robson, of Boston, musical director and solo singer, is to take his place. Mr. Robson has had charge of the singing in connection with the evangelistic services conducted by Dr. L. B. Bates and others. He has recently been at Old Orchard, Me., conducting the singing for the meeting of the International and Interdenominational Christian Believers' Association. He is commended in the highest terms, and will undoubtedly give entire satisfaction.

In addition to the announcement of speakers made on the circular sent to pastors, the following should be noted: Mrs. G. W. Mansfield, of Worcester, president of the New England Conference; W. H. M. S., speaks, Sunday, Aug. 4, for the Woman's Home Missionary Society. Rev. W. V. Morrison, D. D., leads the love-feast, Sunday morning, Aug. 11. Rev. J. Wesley Johnston, D. D., of Brooklyn, N. Y., will preach Sunday morning, Aug. 11.

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It has been our constant endeavor to secure a good Rattan Rocker, which could be sold as low as \$2. This is impossible in all rattan; however, by making the frame only of maple and the rest of the chair of rattan, we have at last accomplished it. This is practically a rattan chair, and has all the extreme comfort of one.

The entire seat, back, and head-rest are of closely woven rattan, which is twice as enjoyable as the open-work rattan patterns, since they all tire the body after prolonged sitting.

We build this chair with broad arm rests, seat low to the floor, and long roll rockers. At our price it has never been equaled.

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Marriages.

VARNUM — BESSÉT — In Caribou, Me., July 17, at the home of the groom, by Rev. A. F. Chase, Ph. D., assisted by Rev. D. B. Price, Charles E. Varnum and Vesta W. Bessey, both of C.

HARRIS — DOUGLASS — in Conway, N. H., July 3, by Rev. J. H. Trask, Ernest J. Harris, of Clinton, Mass., and Lillian M. Douglass, of Bridgton, Me.

THE PREACHERS' AID COMMITTEE will meet at the Historical Room, Wesleyan Building, at 10 a. m. Monday, Aug. 5. L. B. BATES, Chairman of Com.

NOTICE. — The annual meeting of the Empire Grove Camp-meeting Association for the election of officers, will be held Saturday, Aug. 16, at 1 p. m., in the boarding-house on the camp-ground. J. C. DAVIS, Sec.

EPWORTH LEAGUE NOTICE. — The Buckport District (Eastern) Epworth League Convention will be held on the East Machias camp-ground, Aug. 20 and 21. A very interesting program is being prepared, and everything bids fair for a helpful convention. The convention for the western part of the district will be held later — time not yet fixed.

EAST MACHIAS CAMP-MEETING, Sept. 2-4. — The singing will be under the direction of Rev. F. H. Jones. "The Voice of Triumph" is the singing-book that will be used.

SCHOOL OF DOMESTIC SCIENCE AND CHRISTIAN WORKERS. — Courses for teachers, matrons, home-makers, city missionaries, pastors' assistants, Y. W. C. A. secretaries, etc. Eighth year. Address for circulars Miss L. L. SHERMAN, formerly Principal D. L. Moody's Training School, 92 Berkeley St., Boston, Mass., Y. W. C. A.

LEWISTON DISTRICT. — The annual meeting of the District Stewards of Lewiston District, Maine Conference, will occur Thursday, Aug. 15, at 1 p. m., in Park Street Chapel, Empire Grove, Poland. A full attendance is desired. Auburn, Me. J. ALBERT CONRY.

EPWORTH LEAGUE DAY, at Yarmouth Camp-ground, Friday, Aug. 2. At 11 a. m., devotional exercises. True Union of Church and League, Rev. J. N. Patterson; Why should We Join the Church? Rev. E. W. Eldridge; The League and Revival Services, Rev. T. J. Everett. Question-and-answer conference. At 1 p. m., Bible reading, "Hand-to-Hand Work," Prof. C. W. Landon, of Randolph-Macon College, Virginia; Plymouth Culture Club, R. S. Douglass; Junior League Work, Mrs. Annie E. Smiley. At 7.30, Illustrated lecture, "From Venice to Naples," Rev. F. D. Blakeslee.

Fine music, vocal soloists, cornets, etc. All Leaguers are urged to attend. Mrs. R. S. DOUGLASS, Sec. of Com.

NOTICE. — The meeting of the Portland District Camp-meeting Association will be held in the chapel at Old Orchard, Aug. 25, at 4 p. m., and the meeting of the District Stewards at the same place, Aug. 21, at 4 p. m. G. R. PALMER.

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Obituaries.

Lawrence. — Mrs. Laura A. Lawrence was born in Scituate, Mass., May 6, 1833, and died in Taunton, Mass., May 2, 1895.

She was converted under the labors of Mrs. H. D. Walker, and was received into full connection by Rev. W. T. Worth, March 5, 1876. Wise in counsel, retiring in disposition, stable in character, faithful in friendship, irreproachable in life, a devoted wife and mother, sympathizing and aiding in reforms and charities, unwavering in her religious faith, she won warm friends, and deeply entrenched herself in their esteem.

Her extended illness was patiently and trustingly borne, and her end was a divine coronation. When apprised of her approaching death, her face assumed a supernal radiance. She saw not death, but only the transforming Saviour and the dawning glory. From victor hands let us take her banner, for she carries the palm-branch and the harp, and follow her into the Christ-lit home.

EDGAR F. CLARK.

Wheeler. — Mrs. Lydia Wheeler was born May 6, 1817, and died in Duxbury, Me., May 20, 1895, aged 78 years and 14 days.

Mrs. Wheeler was a consistent and beloved member of the M. E. Church, and she will live long in the memory of the church of Duxbury for her strong Christian character and practical Christian life. The sanctuary was to her a delightful place, and she ever manifested a deep interest in all the interests of the church.

When the summons came she was ready to go, and quietly fell asleep in Jesus. She leaves an only daughter who faithfully cared for her every want during her illness, also one sister and three brothers, all of whom are over seventy years of age.

W. H. DUNNACK.

Thayer. — Mrs. Annie Maguire Thayer was born in the north of Ireland, Nov. 28, 1842, and died in West Worthington, Mass., May 30, 1895, in the 53d year of her age.

Mrs. Thayer was an exceptional Christian. Modest and retiring, yet her worth always made itself felt. A devoted friend to the church and all its interests, she was an ally that her pastor could always rely upon. Her kind thoughtfulness of others was ever noticeable. Her religion was attractive. Her bright, pleasant smile would ever win, not repulse. Many times during the past few years she has assured her family of her readiness for death, and now she is released from her suffering and is in the presence of her Lord.

In her death Mr. Thayer has lost a loving wife and faithful helpmate, and his son an affectionate mother; the community mourns a good neighbor; the church a faithful member. She was a good woman and a sincere Christian. Her heart was full of charity and her life of kind deeds. Earth is poorer and heaven richer for her departure from this world.

WILBUR T. HALE.

Marshall. — Mrs. Sarah J. Marshall was born in St. John, N. B., Dec. 14, 1821, and died at her home in East Vassalboro, Me., April 30, 1895, aged 73 years, 4 months and 16 days.

Mrs. Marshall came to Maine with her parents when a child of three years and settled in Readfield, where she lived until 1840, when she was united in marriage with Mr. Alvin Marshall, by Rev. Wm. Smith, and settled in Vassalboro, where they have since lived. They were early converted and united with the Methodist Episcopal Church and proved worthy members, being devoted to all its interests and walking close with God. Mrs. Marshall has never been found wanting as to time, money and labor in aid of the church. Her home, always pleasant and hospitable, has ever been a place where God's servants and their families have found a welcome, sometimes for many days. They with the church and citizens of East Vassalboro unite with her children in rising up and calling her blessed.

Her husband and three daughters had predeceased her to the heavenly land, and three daughters survive her — Mrs. Nathan F. Hall, of Waterville; Mrs. H. B. Butterfield, of Bangor; and Miss Blanche R. Marshall, who has always lived with her mother.

During her life she has enjoyed more than the average good health, but last autumn she had an attack of partial paralysis, from which she recovered so as to be about and even ride out. On April 27 she was taken with a second shock, and passed away after three days of great suffering.

A large gathering of relatives and friends were present at the funeral, which was held at her home in East Vassalboro, May 7. The services were conducted by Revs. F. W. Brooks and F. W. BROOKS.

Mills. — Joseph Mills died at his residence in East Bridgewater, Mass., May 24, 1895, at the age of 81 years, 6 months, and 7 days.

In his younger days Mr. Mills was class-leader in Broadway M. E. Church, South Boston, and for forty years he traveled in the "good old way," to which he endeavored to direct the feet of those to whom he ministered in his class. If those who were older than he were, as he used to say in his class-meetings, "lights for me," God afterward gave him the older years, that he might in turn be a light for the younger.

For twenty-seven years Mr. Mills has lived in East Bridgewater, though it has been but a little over two years since the writer's acquaintance with him began. During this period he has been more or less feeble, and of late unable to attend church. He said he did not know how long he might tarry, and yet, if called to go, he was ready. But the day before his death his enraptured soul burst forth in that old hymn of Rev. J. W. Dadman's, "No sight shall be in heaven." As the night wore on, his wife suspected he was nearing his end, and went to call a neighbor. On her return she looked in and beheld him, as she thought, so sweetly sleeping that she said, "Asleep in Jesus" — and, sure enough, he was "Asleep in Jesus, blessed sleep." Heaven's peace rested upon his face, and the beautiful spirit had fled from its aged tenement of clay.

For over fifty years he and his wife had walked together, and now she must finish the rest of the journey alone. Our sister and her four surviving children have the kind sympathy of their many friends.

M. B. WILSON.

Ware. — Sanford P. Ware was born in Windsor, Me., Jan. 9, 1827, and died in Alston, Mass., March 31, 1895.

Mr. Ware was one of the first to go to California during the gold excitement of '49, and after remaining there a few years returned to New England, taking up his residence in Cambridge, Mass., where he united with the Harvard St. M. E. Church. After some years he moved to Alston, and was one of the original members and founders of the M. E. church there. Mr.

Ware was for many years intimately connected with the work of the church, being a steward, trustee, and an exceptionally gifted class-leader, his knowledge of Scripture and his sympathetic disposition giving him unusual fitness for that position. During the twenty-five years that he resided in Alston Mr. Ware was the proprietor of a large grocery store, and while his health continued sufficiently good he made the church the choice recipient of a large share of his profits in the trade. In 1889, because of failing health, he sold out his business and went to reside with his daughter, Mrs. W. G. Full, in South Braintree, and at once connected himself with the M. E. Church there, attending service and taking part as frequently as his physical weakness permitted.

While on a visit to his son, Mr. G. A. Ware, at Alston, he was taken seriously ill, and after nine weeks of great suffering went home to Christ and heaven and rest. Only a few hours before his death he expressed to the writer his firm trust in the Saviour and his assurance of eternal life.

The funeral services were held at his son's residence, April 3, Rev. Sherman E. Ellis, of South Braintree, his pastor, and the writer officiating. He leaves a widow, son and daughter to mourn their loss, yet they sorrow not as those who have no hope, but look forward with faith to the reunion over there, where parting is no more.

WM. FULL.

Worth. — Mrs. Sarah A. Worth, wife of Rev. W. T. Worth, of the New England Conference, after an earthly pilgrimage of 58 years, 11 months, and 4 days, entered into the heavenly rest, July 4, 1895, from her home in Lynn, Mass.

Her place of nativity was Derby, England, whence she removed to this country when thirteen years of age, and afterwards resided in Boston or its immediate vicinity until she entered upon the arduous duties of an itinerant's wife. When twenty-one years old she made public profession of faith in Jesus Christ, and became a member of the Methodist Episcopal Church. Two years later she became the wife of Rev. W. T. Worth, who joined the Conference in 1860.

On eleven important charges in the New England Southern Conference, and on five in the New England Conference, she added strength to her husband's ministry, contributing much to his success. Connected with all the congregations where her influence has been widely felt are many who have loved her and who deeply mourn her death. The quarterly conference of St. Paul's Society, Lynn, spoke for all who in His resolutions of respect and confidence it said: "In the death of our sister we lose a valued friend and co-worker, who always, forgetful of self, was ready to minister to the needy, to sympathize with the mourner, and to comfort the afflicted."

This is true, for she was a woman of great personal worth and strength of character. She had also an unflagging interest in the welfare of the church. It may be possible that this was not always conspicuous to all, because she felt she could best employ her powers and serve her Divine Master by a consuming care for her husband and family. She liberally wrought her life into her home. She filled it with beauty and caused it in all ways to minister to taste and comfort. She held husband and children to her heart with such a gladsome affluence of love that there was no desire to break its spell, but a constantly increasing trust in it and delight in its wealth of blessing. Moreover, she was as wise in counsel as ardent in affection; husband, children and friends in every emergency found her judgment trustworthy. For more than thirty-six years of her wedded life she strove to attain to her ideal of wife and mother, and with so much success as to leave her family utterly heartbroken were it not for the strength of the Saviour's presence and love and the absolute assurance of immortality.

As the days pass, those who have known Mrs. Worth will still more fully recognize the strength and beauty of her character, and she will live in increasing influence in those she has especially blessed.

It need scarcely be added that she left a "good testimony," for this could not be otherwise. Her religious experience was a comfort and a joy. She was for months in failing health, and though conscious that her departure was at hand, kept it as long as possible to herself to spare her loved ones distress. When the last hour came she gave tender parting counsels to her children, told her husband of her sustaining faith in her Lord and Saviour, sang part of a hymn she loved, and was beyond the veil and amid the glories and raptures of the life eternal.

Two of their six children passed on before in childhood and are with her now; two, Mrs. J. T. Burrell and Mrs. T. R. Burrell, are following her in homes of their own; two, Miss Alice E. and Walter E. C. Worth, remain with the father to help him bear the loneliness of these indescribable hours.

The funeral services were held in St. Paul's M. E. Church, Lynn, Mass., July 8, and were largely attended; and now in a beautiful spot in Pine Grove Cemetery in that city her dust awaits the resurrection morning.

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Review of the Week.

Tuesday, July 23.

- The Dominion Parliament prorogued.
- Silver City, New Mexico, visited by a cyclone; thirty persons reported killed.
- Gov. Morrill enforcing the prohibition law in Kansas.
- Senator Morrill attacked in the Horr-Harvey debate; Horr defends the Senator.
- Boston University trustees confirm the purchase of Mount Vernon Church.
- Death of Professor Babington, of Cambridge University, Eng., the eminent botanist.
- A party of 25 Appalachians start to explore the Selkirk Mountains in British Columbia.
- Friends planning to raise \$50,000 to preserve "Edgewood," the old country seat of the late Chief Justice Chase, to his daughter, Mrs. Kate Chase Sprague.

Wednesday, July 24.

- Sir William Vernon Harcourt elected to Parliament.
- Russian troops, 60,000 strong, to be sent to the frontiers of Manchuria and Korea.
- The Civil Service rules to be applied to certain places in the U. S. Geological Service.
- Rev. Dr. E. W. Blyden, Liberian minister to Great Britain, laboring in Baltimore to persuade colored people to emigrate.
- All the available vessels in the Navy to be ordered to Willett's Point, L. I., to take part in a sham battle.
- A radical and socialist demonstration in Brussels.
- No lives lost at Silver City, N. M.; property loss \$150,000.
- A ministerial union, Protestant and Roman Catholic, formed in Ayer to combat various evils.
- Death, at Wallasey, of Benjamin P. Cheney, one of the pioneers in the express business of the country.
- Warrant for the arrest of "H. H. Holmes" on a charge of murder issued in Chicago.

Thursday, July 25.

- Six masked men hold up a train on the Lake Shore road in Ohio and rob the express safe of \$8,000.
- The cruiser "Raleigh" arrives here to be used by the Massachusetts naval reserve.
- Fire destroys the Y. M. C. A. building in Washington, D. C.
- An attempt made to blow up with dynamite the Adventist church in North Seattle while religious services were going on.
- Bannock Indians on the warpath in Idaho and Wyoming.

Friday, July 26.

- Latest returns from British elections show a net Unionist gain of 82; a government majority of 162.
- Troops start for the scene of the Indian war.
- A Cambridge barber fined \$15 for refusing to cut a Negro's hair.
- Forest fire devastating Michigan.
- Death of Rt. Rev. A. W. Thorold, Bishop of Winchester.
- The new electric road between Lowell and Nashua "dedicated" by a banquet and speeches.
- The Macedonian rebellion causing uneasiness in Constantinople.

Saturday, July 27.

- Settlers in Jackson's Hole, Idaho, reported to have been murdered by the Bannock Indians.
- The estate of the late T. O. H. P. Burnham, bookseller, settled; nearly \$400,000 charitably bequeathed; Massachusetts General Hospital receives \$200,000.
- A railroad wreck in France results in 13 deaths.

Further evidence of "H. H. Holmes'" awful criminality coming to light; list of his victims now numbers eleven.

Half of the Negro colonists in Cuba have died.

Opening of the great Geographical Congress in London.

The Christian Mirror and the mayor of Portland differ concerning the enforcement of prohibition in that city.

Gen. Baratieri, who has been so victorious in Abyssinia, returns to Rome and receives an ovation.

Monday, July 29.

Death, in Brooklyn, at the age of 82, of Rev. Dr. Edward Beecher, a brother of Henry Ward Beecher.

Twelve thousand New York (and vicinity) tailors go out on strike.

Cholera raging in Japan; 9,000 cases since the outbreak began and 5,000 deaths.

One hundred and forty Japanese soldiers in a train of cars on the Kobe sea-wall washed overboard by an immense sea and drowned.

Death of the widow of the late Dr. A. A. Miner.

The Governor of Texas issues a proclamation forbidding prize-fights in that State.

This bids fair to be the best summer Vermont has known since it came into prominence as a resort State. Almost every State in the Union is represented among the summer visitors, and one person at least has crossed the Atlantic to enjoy a summer among the green-topped hills of the beautiful Green Mountain State. A German physician is the foreign visitor, and he enthusiastically asserts that the charms of Vermont's scenery are matched nowhere among the European resorts.

A Good Effort.—The public appreciates every effort on the part of any firm to lower the price of a desired luxury. One house in this city is constantly making this effort, and today they announce the result of their latest attempt in the reduction of the price of a good rattan rocker to the low figure of \$2. The firm making this offer is the Paine Furniture Company, on Canal St.

"All Along Shore," "Among the Mountains," and "Lakes and Streams," are the titles of three books descriptive of the great tourist region of New England, Canada and the Maritime Province. The text is by M. F. Sweetser, and the books are profusely illustrated from photographs and original sketches. They will be sent, postpaid, on receipt of ten cents in stamps for each book, by the Passenger Department of the Boston & Maine R. R., Boston, Mass.

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Consecrated Arrow.

There is a story told of a young girl who lived in a beautiful home where the touch of want never came. She was an only sister, so prized and loved. The Saviour was her friend, the church of Christ her delight. So full of gladness was her life that nothing seemed wanting to perfect it. There seemed no wish of her heart left ungratified.

By and by a dreary sickness laid her low, and while life was spared, she was many months an invalid. It was then the comforts of God's Word really became her own. Promises beautiful before but meaningless to her, now flashed before her, bearing such wondrous peace and comfort. In the night seasons, so full of weakness and pain, God's love became doubly precious to her. Those who entered the sick room often found a smile on the wan face. "I am learning a beautiful lesson," she said, "that God is able to supply all my need. I only knew Him in part before."

So she left the sick room a new creature in Christ, consecrated anew to His service. She had tested the promises of God through Jesus Christ, and they had become her own. God often touches our hearts and lives that we may become purified. Like gold, which needs the refining furnace to purify it, so we often need to pass through the furnace of affliction. The diamond, unpolished, possesses little beauty; it is only after it has left the skilled workman's hands that eyes are drawn and centered on it. — SALLIE V. DU BOIS, in *Christian Intelligencer*.

THE RIOT IN WEST CHINA.

MR. W. E. MANLY writes from Chungking, China, June 1: "Trouble again in West China! Telegram has probably already told you of the riot and destruction of property in Chen Tu. Our first news came last Wednesday, the 29th, stating that the Canadian Methodist's property had been burned in a riot the preceding day and personal effects looted. Yesterday another message came saying all Protestants were in hiding at the officials' 'yamen,' and the Catholic premises also were burned. All in great danger."

"This has been most startling and unexpected news, and has laid a great burden of prayer on our hearts for our friends who are crowded in uncomfortable quarters without their usual food, cool, cleanly rooms, etc. Not only is there deprivation — something which every one traveling in inland China must endure — but added to this is the suspense, the anxiety, the unrest, the uncertainty of what an hour may bring forth.

Then we feel, too, the need of much prayer about our work in the different parts of the province. Riotous news spreads fast, and riotous feeling is contagious. Looking at things from our standpoint, we feel it would be most hurtful to our work to have our property destroyed and churches scattered. We can only commit all to Him who has the only perfect plan for the even-

realization of China, and trust Him to work out the plan to attain the end which we know will come some time, some way. The Bible seems to blossom with promises for all who are in trouble in the midst of their enemies. Many promises that before were only appreciated in part, have opened out with full beauty and meaning since this event.

"We have only heard one hint as to the immediate cause of the riot. One of the physicians of the Canadian Methodist Board was called to attend a sick woman. She soon afterwards died, and he was accused of having killed her. The mark of the hypodermic injection he had given was brought up as special proof of his guilt. He was called to the house, under pretense of attending the woman, after her death, and the relatives attempted to compel him to pay money for the deed. He with some difficulty got out of the house and reached his home. Reports were greatly enlarged and exaggerated and scattered over the city.

"Personally we have no fear or dread. We certainly know not the outcome, but 'we know whom we have believed.'"

CHATTANOOGA CHIPS.

Rev. Frederick Burrill Graves.

In a ship-yard the least interesting part of it is not in the loose chips; so in the trip to Chattanooga, the various small matters of interest are not dwarfed by the convention itself. May I pick up a few of these Chattanooga chips?

Lookout Mountain.

Aside from the historical interest attaching to this mountain, its natural position — rising as it does almost perpendicularly from the plateau on which the city of Chattanooga stands — is remarkable. It offers a view similar to that from the top of Mt. Holyoke, but far more beautiful. The long line of a fertile and well-cultivated valley between Missionary Ridge and itself stretches north and south; and at night, when the separated dots of light in the farm-houses of this valley are crowned to the north by the brilliant, scintillating cluster in the city, a charming view is obtained.

Mr. Julian High was probably not far wrong when he said that in this country there is no mountain view as beautiful. Twice members of the New England delegation walked down the mountain trail, once by day and once by night. On the night trip they walked across the mountain-top from Sunset Rock on the extreme west to the foot of the mountain on the extreme east, a distance of fully five miles. This, under weather conditions which we were told by experts (?) would forbid even stirring, is remarkable; but, in fact, the heat at Chattanooga was more durable than it is in Boston. There was no humidity as at Boston and Baltimore, and nobody that I know of was overcome by the heat. Those people who feared going to Chattanooga because of the heat were reasonable in their suppositions, but wrong in their facts.

Vanderbilt's.

But perhaps no view equaled altogether, though it was a view from a valley, that seen from the terrace wall in front of Mr. Vanderbilt's palace at Biltmore, N. C. Looking over the wall one saw a velvety lawn, artificially arranged by the gardener's skill; and rising with apparent abruptness from this lawn were the peaks of the Great Smokies; and yet they were in fact miles away, as their blue, dim, hazy outlines indicated. The view from the sky-parlor of the magnificent Kentworth Inn was in some respects unsurpassed. The mountains in a circular line stood as mighty sentries around this little mountain city which is fast becoming the tourist's Mecca of interest in this country. As the party rode into the Vanderbilt grounds, along the hard, macadamized road we were surprised to see wild roses growing in profusion and rhododendrons blooming in fragrance beauty. Tiger lilies of a peculiar variety and thick undergrowth nodded in the wind as they cast their changing shadows on little pools of water. The palace itself, built of brownstone, is rapidly approaching completion; and the \$30,000,000 expended upon it will benefit many workingmen at least.

Sodgrass Hill.

On the side of this famous hill, General Thomas, "the Rock of Chickamauga," made that steadfast stand which gave in the end the city of Chattanooga to the Federals. Here the New England delegation, as well as the whole multitude of Epworthians, had some of their richest, if indeed some of their saddest, enjoyment. Thomas' headquarters, a weather-beaten log shanty, still stands, and the many fine monuments scattered along the base, side, and top of the hill mark the places where brave men fought and brave men fell on both sides. Apropos of

these monuments, which are significant of the victories which the Federals won, I wish to say that to my mind it is no more out of place for our Confederate friends and brothers to erect a monument to their comrades who are buried at Chicago, than for our own soldiers to erect monuments to their sacred dead in the fields and on the hills of the Southland. Sodgrass Hill and the whole of that lovely park of Chickamauga, the cemetery where thousands await the final reveille of Gabriel's trumpet, are glorious spots to the patriot; and patriots are legion today south of Mason and Dixon's line. The New England party saw in Mr. Polk smart a fine sample of the chivalrous Southern man who fought for the Confederacy. He was a mere boy when he entered the 18th Tennessee Infantry, of Cheatham's Division of Polk's Corps, and fought through the entire bitter conflict. Today he is a loyal American, and as he described to us the battle, in which he was a factor, there was no trace of rancor, no mark of regret, that the South did not win. In fact, he, like most of the old Confederate soldiers, feels that the past is past, and that this country is henceforth and forever a united country; but he would not be a man did he not remain true in tender affection to the comrades who fought and fell by his side. I think this is the feeling, too, of every Epworthian who stood with a sad interest beside the monuments on Sodgrass Hill, erected to the memory of heroes whose names will ever be held sacred by a once imperiled and disunited, but now saved and united, country.

East Chattanooga.

Boys, or East Chattanooga, where the New England delegation was entertained, is but a small hamlet, though only four years ago some Lynn capitalists erected a fine hotel, built a shoe factory, and generally prepared, by forming a land company, for a boom. But the boom never came. The Sherman House still stands a splendid monument of enterprise. Here the delegation made their headquarters, and Mr. M. F. Penfield, the proprietor, showed his qualification as a landlord by his earnest efforts to please his guests and by his warm geniality. He is a Northern man and he set a Northern table. There was no fried steak, no razor-back bones, no corn-bread. The steak was broiled, the oatmeal was steamed, the cream was cream. The open fields and woods made it a refreshing place after the sessions of the convention. Not an undesirable enjoyment was the ride to and from Chattanooga at night in Mr. Bowman's primitive four-horse wagon. The natives never heard such sweet songs as we sang, generally under the leadership of Rev. Wm. A. Thurston.

Railroads.

To travel 2,000 miles, and through such a lovely region as that through which the Baltimore & Ohio and Southern Railroads run, is somewhat exceptional. The New England delegation expressed delight as on the outward trip they wound up, and on the homeward trip they slid down, the mountain-sides in the Blue Ridge range. I think they would agree that no more beautiful route could have been taken to reach the Gate City. The boat-ride over the Norwich Line, between New London and New York and return, was short and charming.

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